RTJ&

Vol. 7. No. 5.] **[May, 1883.**

THE

NEW-JERUSALEM MAGAZINE.

DIVINITY SCHOOL
LIBRARY
HARVARD UNIVERSITY

CONTENTS.

THE APOSTOLIC WRITINGS ..... *John Doughty* 257
CONSCIENCE ..... *Ella F. Mosby* 274
WERE ANIMAL SACRIFICES IN USE AMONG THE ANCIENT EGYPTIANS? ..... *William H. Benade* 278
THE HEIGHT OF THE ATMOSPHERE ..... *George G. Kennedy* 290

SWEDENBORG STUDIES 297

The Divine Essence; Is Lazarus spoken of as a Gentile? Lot's Wife; A Correction.

BOOK NOTICES:

The Outermost Rim and Beyond, 303.—Breve Cenno Sulla Vita e le Opere di Emanuele Swedenborg, etc, 304.—Dorner on the Future State, 304.—The Soul and the Body. A Sermon to Medical Students, 305.—An Echo of Passion, 306.—Life: Its True Genesis, 306.—James Monroe, 307.—Figures of the Past from the Leaves of Old Journals, 308.—Modern Spiritualism; or, the Opening Way, 308.—Whence, What, Where? 308.—The Hebrew Student, 309.—Perfect Prayer, 309.

THE NEW CHURCH:

A Bishop, 310.—The Evangelistic Spirit, 311.—Swedenborg Publishing Association, 313.—A Hint to our Contributors, 314.—The True View, 314.—Thou Reasonest Well, 315.—A Word from the West, 315.—A Word as to Punctuality, 316.—Letting the Light Shine, 316.—

THE RELIGIOUS WORLD:

The New Orthodoxy, 317.—The Christocentric Theology, 318.—Knowledge of the Spiritual World, 318.—Thanking Mr. Spencer, 319.—A Fair View, 319.—Education of the Gentiles, 320.—The Revised Old Testament, 320.—Egyptian Explorations, 320.—Infidelity: Its Extent and Remedies, 320.

PUBLISHED BY
THE MASSACHUSETTS NEW-CHURCH UNION,
No. 169 TREMONT STREET, BOSTON.

ENTERED AS SECOND-CLASS MAIL MATTER.

THE NEW-JERUSALEM MAGAZINE.

Published MONTHLY, under the auspices of the

Massachusetts Association of the New Church,

— AT —

No. 169 TREMONT STREET,

BOSTON.

Its object is to promote the reception in Mind and Life of the truths of the New Church, contained in the Holy Word, and set forth in the writings of Emanuel Swedenborg.

"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

All business communications should be addressed to the "PUBLISHERS OF THE NEW JERUSALEM MAGAZINE, No. 169 Tremont Street, Boston."

All matter for insertion may be sent to "THE EDITOR OF THE NEW JERUSALEM MAGAZINE," at the same office.

TERMS:

Payable in advance, (including postage) - - - - $2.00 a Year.
To Clergymen and Students in Theological Schools, 1.00 a Year.
Single numbers, 20 cents.

The Volumes of the New Series bound in cloth, uniform style, are for sale at $2.50 each. Subscribers having numbers in good condition may exchange them for the bound volume, on payment of seventy-five cents. Single numbers of this series, and of most of the volumes of the first series, are for sale at low prices to complete sets.

THE CHILDREN'S NEW-CHURCH MAGAZINE,

PUBLISHED MONTHLY.

TERMS: — Payable in Advance, (including postage) $1.00 a Year.

Remittances for either Magazine may be made in P. O. Money Orders, Checks, or Registered Letters, made payable to the order of E. A. WHISTON, Agent. Money in letters not registered is at sender's risk.

MASSACHUSETTS NEW-CHURCH UNION,

No. 169 TREMONT STREET, BOSTON.

DIVINITY SCHOOL LIBRARY HARVARD UNIVERSITY

THE

NEW-JERUSALEM MAGAZINE.

VOL. VII.—NEW SERIES.—No. 5:

MAY, 1883.

THE APOSTOLIC WRITINGS.

THE Acts and Epistles have always held a somewhat indefinite position in the minds of the people of the New Church. Some contend that they were valuable only for the times in which they were written; or, if for later ages, only for the purpose of warding off profanation of the genuine Word; thus that, dogmatic in style and erroneous in teaching, the New Church has no use for them. Others think that in these writings are to be found many confirmations of New-Church truth, and that they may be properly used in lecture or discussion as pointing out to the Old-Churchman the error of his faith in respect to the Trinity, the Atonement, the Resurrection, and other kindred doctrines; yet that, as to some points they are obscure, if not inaccurate, and thus that their present mission is rather controversial than didactic,—rather for overthrowing an Old-Church opponent, than for any positive New-Church use. Still others claim that these writings are inspired, though in a minor sense, that they are sound in doctrine, and healthful in spiritual character, and that they should so be accepted and used by the New Church.

Between and besides these, there are other shades and degrees of opinion concerning this subject. While neither advocating nor rejecting any of them, we simply propose to

go to the Writings of the Church, and to learn what is there taught. The subject is more than interesting; it is of real importance. And the wealth of material for its proper determination, is much greater than any one who has given it no special investigation would imagine.

There are fully one hundred places in the works of Swedenborg, in which reference is made to the Apostolic writings, either by way of confirmation, explanation, or historical allusion. If our author's direct teachings concerning them have been few and brief, certainly, in his own use of them, he has been by no means sparing; nor does his manner of using them permit of any uncertainty as to the estimation in which they were held by him.

It is worthy of notice, at the outset, that in no single instance does Swedenborg speak disparagingly of these writings. Not in one passage of all his works is to be found even a hint that Paul, or any other Apostle, or the writer of the Acts, has taught error. He certainly never hesitates to pass an unfavorable opinion on doctrines, churches, or individuals, if use to the New Church is to be subserved thereby. Were these writings hurtful, were they erroneous in their teachings, were they even of doubtful character in respect to their use in the New Church, it is scarcely to be believed that he would have remained silent as to the fact. In some cases the absence of disapproval is evidence, almost positive, of approval. Under the circumstances, it would seem to be so here.

The first statement in the Writings of the Church, as to what books do and what do not constitute the Word, occurs in the "Arcana Cœlestia," n. 10325. There we learn that "the books of the Word are all those which have an internal sense; but those which have not, are not the Word." And then follows an enumeration of those which have the internal sense. This, however, simply makes a separation; it contains no implication of a disapproval of those separated.

At the first blush, it would seem as if those not of the Word did not contain *any* internal sense. And yet this could not have been Swedenborg's meaning, because many

of them do have this sense in a certain degree. Thus the Book of Job is a book of the Ancient Church. It was written by mere correspondences; "but the spiritual sense therein collected from correspondences, does not treat concerning the holy things of heaven and the Church in the same manner as the spiritual sense of the Prophets does, wherefore it is not among the books of the Word. Nevertheless passages are adduced from it on account of the correspondences of which it is full."—A. C., n. 9942: A. E., n. 543.

The same is true of the "Song of Solomon." Derived from the books of the ancient times, it contains an internal sense. Yet it "is not a sacred book, because it does not contain celestial and divine things *in a series* within, like the sacred books."—A. C., n. 9942.

For a similar reason the books of the New Testament which are not of the Word, in frequent places contain a spiritual sense. But they do not, by any means, possess this in a connected series, nor is it a prominent feature of their composition, and they do not, therefore, belong to the canon of the Word.

Another distinction between the books which are of the Word, and those which are not, lies in the fact that the former were spoken by the Lord through the prophets and evangelists (S. S., n. 2), while the latter are the productions of men. The result of this difference of origin is, that while the one class of books effects immediate communication with heaven, the other class, though effecting communication, does so mediately.

In view of these primary and unquestionable distinctions between the books of the Bible which belong to the Word, and those which do not, we are prepared to understand better the place of the Apostolic Writings in the New Church, and to measure more accurately Swedenborg's meaning in some expressions he has used with regard to them.

Dr. Beyer, one of the first recipients of the new truths, after having read the "Arcana," was surprised to find that its pages contained not a single allusion to the writings of

the Apostles, and in a letter to Swedenborg questioned him with regard to this. The following was the illuminated author's reply: —

"In respect to the writings of the Apostles and of Paul, I have not quoted them in the 'Arcana Cœlestia,' because they are doctrinal writings, and consequently are not written in the style of the Word, like those of the prophets, of David, of the Evangelists, and the Book of Revelation. The style of the Word consists altogether of correspondences, wherefore it is effective of immediate communication with heaven; but in doctrinal writings there is a different style which has, indeed, communication with heaven, but mediately. They were written by the Apostles, that the New Christian Church might be commenced through them; wherefore matters of doctrine could not be written in the style of the Word, but they had to be expressed in such a manner as to be understood more clearly and intimately. The writings of the Apostles are, nevertheless, good books of the Church, insisting upon the doctrine of charity and its faith, as strongly as the Lord himself has done in the Gospels and Book of Revelation; as may be seen and found evident by every one who, in reading them, directs his attention to these points."—*Tafel's Doc.*, Vol. II., p. 240.

Why Swedenborg should have omitted to allude to the Apostolic Writings in the "Arcana," and have so completely changed his practice afterward, must remain a matter of opinion. The omission in that work certainly implied no slur upon them, for his estimate of them as given to Dr. Beyer, so far from being disrespectful, was in every way commendatory. Yet change his practice he certainly did. In the "True Christian Religion" he quotes voluminously; in the "Apocalypse Revealed," frequently; in the "Apocalypse Explained," "Conjugial Love," "Divine Providence," "Brief Exposition," "Doctrine of Charity," "Nine Questions," "Canons," "Invitation," and "Coronis," occasionally. But in "Heaven and Hell," and "Divine Love and Wisdom," he refrains from quotation.

A careful collation of the various passages seems to elicit this truth: that Swedenborg uses the Apostolic Writings freely when treating on doctrinal points; sparingly when

illustrating the spiritual sense of the Word. Yet there are occasions when he does use them, even in explaining correspondences. The "Arcana" and "Apocalypse Explained" are unfoldings of the spiritual sense. In the former, he does not allude to the writings of the Apostles; in the latter, only four times. "Heaven and Hell" is descriptive, and "Divine Love and Wisdom," philosophical. In those works also, there seemed to be no particular place or use for them. The "Apocalypse Revealed," it is true, is exegetical of the internal sense, but the quotations from the Apostolic Writings, are, in nearly all instances, confirmatory of doctrine. The "True Christian Religion" is essentially doctrinal, as are most of the minor works above mentioned; some of the latter being also, in a certain degree, controversial.

In connection with this phase of the subject, the following from the "Apocalypse Explained," is pertinent.

"We will now adduce passages where faith and believing are mentioned, but only those from the Gospels, and not from the Epistles of the Apostles, and this because in the Gospels are the words of the Lord himself, all which contains in them a spiritual sense, whereby immediate communication is given with heaven; but, in the writings of the Apostles is no such sense, notwithstanding they are books of much use to the church."—A. E.,n. 813.

The reasonable conclusion, therefore, seems to be, that while Swedenborg considered the Apostolic Writings valuable for their confirmations of doctrine, he did not deem them so serviceable in unfolding angelic philosophy, or in illustrating the spiritual sense of the Word; and that while he used them unreservedly for the first purpose, for the last two he usually preferred the Lord's own words, or those which were written in the ancient days when correspondences were the only known method of communicating spiritual ideas.

In the "Spiritual Diary" we find some expressions which assist us in this investigation, and especially in understanding the providential aspects of the Epistles of Paul.

"That the Epistles of Paul do not have the internal sense is known in the other life; but it has been permitted that the Church

should possess them, lest the people of the Church should do evil to the Word of the Lord, in which is an internal sense. For if man lives wickedly, and, at the same time, believes in the holy Word, he does evil to heaven. Therefore, Paul was not permitted to take a single parable or doctrine from the Lord and set it forth and unfold it, but took all from himself. The Church does indeed explain the Word of the Lord, but through the Epistles of Paul. Wherefore, also, it receded everywhere from the good of charity, and accepted the truth of faith; which last, truly the Lord taught, but in such manner that the good of charity should be its all."—S. D., n. 4824.

The same idea is conveyed in n. 4412 of the same work, wherein it is said, that Paul "has not quoted, or made mention of, in his Epistles, the least word that the Lord taught, nor cited one of his parables."

The meaning of these extracts need not be obscure. When it is said that there is no internal sense to the writings of Paul, Swedenborg means that these books were not spoken by the Lord, and were not written on the basis of a connected spiritual sense running in series. He does not mean that there are not here and there portions or expressions which may not be spiritually explained. He cannot mean so, because he has himself given the spiritual sense of some of them.

And the fact that among their other uses they had a providential mission to prevent the Church from profaning the Word, does not now relegate them to the waste-basket. To take the Word itself and torture its teachings into falsity, is profanation. To regard the Word as holy, and yet to lead a wicked life, injures the heavenly possibilities of the soul. But to pervert the writings of Paul is not profanation; and to regard them as holy, and yet to live wickedly, is not nearly so injurious as to put the genuine Word to that test.

Thus it was providential that Paul should speak, as it were, "from himself," and not from a "Thus saith the Lord;" that he should write his Epistles in the dogmatic and doctrinal style, as though *he* were teaching, *he* admonishing, and not the Lord through him; that in fact there should be a strong

flavor of Paul's dogmatic personality in them, rather than an unfolding of the doings, sayings, and parables of Christ. This method saved the Evangelic Word from being profaned even under the cover of his writings; it attracted attention in later times from the Gospels to the Pauline letters; it really, though not professedly, elevated Paul's writings above those which were genuinely inspired; and it saved the man of the Church, in his torturings of the text of the Apostle, from profaning what he otherwise would have profaned,—that Word which was in itself Divine.

Thus Paul "wrote from himself;" his writings were not inspired in the sense that those of the writers of the Gospels and the Revelation were. Those were of THE WORD; they were spoken by the Lord,—his were from his own mind, enlightened to the degree that his work and mission required, but, nevertheless, spoken "from himself."

Swedenborg could not have meant, in the literal nakedness of those words, that Paul did not take, or explain, in his writings a single doctrine from the Lord, because, as a matter of fact, all the truth he possessed was from the Lord, and he explained many of his doctrines. That he did not *quote* or *recite* a single doctrine or parable from the pages of those Gospels which were spoken by the Lord, and that he did not explain them from the immediate voice or dictation of the Lord, but from his own mind and in his own language, would, however, be consistent with all Swedenborg's estimates of his writings. It would also be consistent with the significant distinction between the books of the Bible which are of the Word, and those which are not of the Word. The prophets and evangelists wrote the words of the Lord himself, as spoken from him or from the breath of his Spirit; but Peter, Paul, James, John, Jude, or Luke in the "Acts of the Apostles," wrote that whereof they themselves were intelligently conversant, and in their own words. These writings were historic, dogmatic, doctrinal, epistolary, and were drawn out by the exigencies of the occasion. They were, most of them, pastoral letters, from men providentially placed in charge of the propagation and establishment of

Christianity, filled with such spirit of understanding as their mission required, but Apostles not prophets, enlightened, but not, in the higher sense, inspired.

But that these writings, though not a portion of THE WORD proper, and not effective of *immediate* communication with heaven, are to be held in peculiar esteem in the New Church, is evident from one fact alone, if from no other. This is, that in many portions of the Writings of the New Church, texts from the Acts and Epistles are mingled with other texts from the books which have the internal sense, under the general designation of "The Word," and that in one work, the "Coronis," Swedenborg has three times alluded to these writings as "The Apostolic Word." In reference to the latter statement, a single quotation will suffice: —

"That these three subjects [the consummation of the age, the coming of the Lord, and a New Church] are treated of in the Prophetic Word of the Old Testament, was evident to me whilst it was given me to unfold it by the spiritual sense. That they are in like manner pointed at in the prophetic part of the New Testament, called the Apocalypse, and also in the Evangelic and Apostolic Word, will plainly appear from the following pages."—*Coronis I.*

There might have been a bare possibility suggested that Swedenborg here alluded to the Gospels alone, by the expression "Evangelic and Apostolic Word." But the probability, that by the Evangelic Word is meant the Gospels, and by the Apostolic Word the writings of the Apostles, grows greater as we observe how many texts from the Acts and Epistles are gathered in, by our author, with those from other and more sacred books, under the general designation of "The Word." This cannot be an accident. It is repeated too often. If Swedenborg ever makes slips of the pen, he certainly does not repeat the same slip over and over again. The inclusion of passages from the Apostolic Writings, under the general title of "The Word," is intentional. Of course it does not elevate these books to the level of The Word proper. That has been sufficiently explained. But it does indicate the exceedingly high estimate placed upon

them in the New-Church Writings. "The Apostolic Word" is a very reverential expression. The including of passages from the Acts and Epistles under the general title of the Word in its broadest sense, elevates them at once to a higher plane. It is, perhaps, not to much to say, that while it certainly does not make them the very words of the Lord, containing a spiritual sense in series, it *does* give them a character of Divine approval, and a providential aspect of doctrinal truth, which renders them worthy of the earnest study and profound respect of the Church of all time.

It reminds us, also, that it is hardly to be believed that the Lord would have sent forth on a mission of such transcendent importance, teachers uninstructed and unenlightened on the basis truths of the Church. That their knowledge may have been limited, may well be credited; that their discernment went not far beyond the primitive needs of a primitive Church, is not to be doubted. But that what they did know and teach, so far as it went, was *truth*, our faith in the Lord's eternal vigilance and his ever-operating Providence leaves no room in our minds for question. The fact that Paul's writings were afterwards perverted, does not dim the brightness of this truth. But men of the New Dispensation are not bound to read these writings wrongly, because a consummated church, through its fifteen hundred years of decadence, has so seen fit to do.

In order that we may comprehend the manner in which Swedenborg quotes the Apostolic Writings as a part of the Word, let us adduce a few passages:—

"Every member of the Church is in the Lord, and the Lord in him, as is evident from these passages in the Word": Among others from the Word proper, quoting I. JOHN iv, 15.—T. C. R., n. 368.

"That charity and faith are utterly unprofitable in man while they only remain in the head, and are not fixed firmly in works, is evident from a thousand passages in the Word, of which I shall adduce only the following": Among others from the Word proper, quoting ROM. ii. 13, JAS. i. 22, ROM. ii. 5, 6, II. COR v. 10.—T. C. R., n. 376.

"It is necessary that this first requisite of faith be confirmed and established from the Word; therefore we will adduce the following passages": Among others from the Word proper, quoting Acts, I. John, Romans, Colossians, Galatians, and Ephesians.—T. C. R., n. 342.

"That he is eternal life appears from many passages in the Word, and particularly from that one in JOHN": Quoting I JOHN v. 20.—T. C. R., n. 726.

An angel from heaven instructing certain spirits in the world of spirits, concludes his address thus:—

"Lest, however, you should imagine that what I have said is a mere flight of fancy and imagination, and should accordingly slight and despise it, I will read you some passages out of the *Holy Word*, from which it will appear that our faith is not directed toward a mere man, but toward the true God, in whom is all the Divinity. John says, 'Jesus Christ is the true God and eternal life' (I. EPIS. v. 20); Paul says, 'In Christ dwelleth all the fulness of the Godhead bodily' (COL. ii. 9); and it is written in the Acts of the Apostles, 'that he preached to the Jews, and also to the Greeks, repentance toward God, and faith in the Lord Jesus Christ'" (xx. 21).—T. C. R., n. 137.

Besides the above, the same expression may be found in T. C. R., nos. 294, 601, 643, 675, 764, 851 Theorem; Cor., nos. 2, 23; C. L., n. 524; A. E., n. 455; Br. Ex., n. 110; Doc. Char., n. 11. Here, therefore, are seventeen occasions on which Swedenborg has included the writings of the Apostles in "The Word," quoting every one of them from Acts to Jude inclusive, and by implication endorsing them. And this is done in six of his different works. That it was deliberately done, and with the intention that the Church should so receive it, admits of no question.

And now, in order to determine still more closely the place of the Acts and Epistles in the New Church, let us analyze the different uses to which they are put in the writings of the Church. Doing this, is not the conclusion unavoidable, that they may be employed by the Church in the same way and for the same purposes that they are em-

ployed in the writings given for its use? And will not this clearly set forth their place in the Church?

1. They are employed in the same manner as the letter of The Word itself, to confirm doctrine. In doing this, the expression, "Is evident from," is generally used. Thus: "That the Lord when in the world was Divine Truth, *is evident from* his own words, 'I am the way, the truth, and the life,' and from those of John; 'We know that the Son of God is come and hath given us an understanding to know the truth, and we are in the truth in his Son Jesus Christ' (I. Epis. v. 20).—T. C. R., n. 85.

The doctrines which the Acts and Epistles are employed to confirm, are many and various. Those with regard to the Lord, are as follows: That the Lord is the only true object of worship (T. C. R., n. 107); that there is no God but Jesus Christ (T. C. R., n. 294); that there is but one person in the Godhead (T. C. R., n. 101); that the Lord's Humanity is Divine (T. C. R., n. 638); that the Lord is the true God in whom dwelleth all the fulness of the Godhead bodily (T. C. R., nos. 655, 683); that in Jesus, God is Man and Man is God (T. C. R., n. 798); that the Lord when in the world was Divine Truth (T. C. R., n. 85).

Those with regard to faith are: That the first requisite in reference to faith is, that Jesus is the Son of God (T. C. R., n. 332); that the Lord is the God of faith (T. C. R., n. 354); that there is only one true faith, and it is directed toward the Lord God the Saviour Jesus Christ, and abides with those who believe him to be the Son of God and one with the Father (T. C. R., n. 379); that faith in the Lord makes one a worthy partaker of the Holy Supper (T. C. R., n. 722); that faith alone is a dead faith (A. R., n. 828).

Those with regard to life are: That the Lord is Life eternal (T. C. R., nos. 354, 726); that the Lord alone is Life, and man receives life from him (T. C. R., n. 358); that all good is from God, consequently from the Lord (T. C. R., 367); that the regenerate man is made anew (T. C R., n. 601); that every one's life remains with him after death (C. L., n. 524; Br. Ex., n. 110).

Those with regard to charity, etc., are: That the Ten Commandments contain all things relating to love to God and the neighbor (T. C. R., n. 330); that charity and faith are entirely unprofitable while they remain in the head and are not fixed in works (T. C. R., n. 376); that charity fulfils all the contents of the Commandments (T. C. R., n. 444); that love of God and the neighbor are conjoined (T. C. R., n. 458); that charity and faith are united in good works (T. C. R., n. 643); that the greatest grace is charity (T. C. R., n. 796); that he who desists from evil because it is sin, loves the neighbor (A. R., n. 356); that loving the neighbor is shunning to do him evil (A. R., n. 571).

Those which relate to various other doctrines are: That every member of the Church is in the Lord and the Lord in him (T. C. R., n. 368); that the conjunction of the Lord and man is reciprocal (T. C. R., n. 371); that the Church constitutes the body of Christ, and that every particular person in whom the Church is, is in some member of that body (T. C. R., n. 372); that there is no other imputation than that of good and evil (T. C. R., n. 643); that the Lord's Second Coming is to be expected (A. R., n. 820); that a man is judged according to his works (A. R., n. 868; Br. Ex., n. 40); all those who make invocation to saints, are invited to ponder on I. John xx. 21 (T. C. R., n. 560).

2. The above references are to Swedenborg's direct teachings to the Church on earth. We are assured, however, that the writings of the Apostles are used in the world of spirits and in heaven itself, for the purpose of confirming doctrine. To a council convened in the other world, Swedenborg quoted Paul and James at large, to show that they rejected faith without good works (T. C. R., n. 506; A. R., n. 417). To Calvin, in confirmation of the view, that in Jesus, God is Man and Man is God, he quotes from Paul (T. C. R., n. 798). To a certain spirit he cites the Epistles, to demonstrate that Jesus Christ is the one God (C. L., n. 82). In a council in the other world, an angel from heaven demonstrates the oneness of the person of God in Christ, by quotations from the Acts and from the Epistles of Paul and John (T. C. R.,

n. 137). In another council a passage from COL. ii. 9 is read, to ascertain whether by fixing their minds upon it they could pronounce the words "Divine Human" (T. C. R., n. 111; A. R., n. 294). In still another, after deliberating on the nature of the Lord, all lift up their voices with one accord, exclaiming, "In Jesus Christ dwelleth all the fulness of the Godhead bodily!" (T. C. R., n. 188; Br. Ex., n. 120). A certain electoral duke discovers in the *Holy Writings* that Jesus in his Humanity is Jehovah and God, citing as a portion of the same, Colossians, Phillippians, and I. John (A. R., n. 274). A certain prince of Saxony warns Luther of what Paul says about charity (T. C. R., n. 796). And finally, a priest in a society of heaven discourses concerning the Divine Trinity,—that it is in Jesus Christ in whom dwelleth all the fulness of the Godhead bodily according to the declaration of Paul (C. L., n. 24).

3. A third use which is made of the writings of the Apostles in those of the New Church, is to demonstrate that the Apostles taught, and the Apostolic Church maintained, the fundamental principles of Christianity in their purity, but that they have been misunderstood and corrupted. Thus we are taught that neither the Apostles nor the Apostolic Church had any idea of a trinity of three persons (T. C. R., n. 175); that repentance and faith in Jesus Christ as the Lord, God, and Saviour, formed the substance of the Apostles' preachings (T. C. R., n. 528); that the faith of the Apostles was no other than a faith in the Lord Jesus Christ, and that it must be directed to him alone (T. C. R., nos. 338, 356); that Paul and John understood and taught that the natural body of Christ was made Divine (T. C. R., n. 109); that by the words contained in I. JOHN v. 20, is to be understood the New-Church doctrine of the Lord (T. C. R., n. 4); that Paul taught the genuine doctrine of love to the neighbor or charity (Doc. Char., n. 11); that Paul did not teach faith alone, but that by his expression "A man is justified by faith without the deeds of the law," the rituals of Moses are meant, and not the Ten Commandments (A. R., nos. 417, 571, 750; D. P., n. 115; T. C. R., n. 288); that the Church in its very infancy began

to be torn asunder by schisms and heresies (T. C. R., n. 378).

4. A fourth use made of these writings in those of the New Church is to confirm by them certain significations in the Word. Thus: that Melchisedek signifies the Lord (T. C. R., n. 715); that the Word signifies Divine Truth (T. C. R., n. 777); a stone or rock, the Lord (Cor. nos. 2, 53); creating, regenerating (Cor. 23); tongues, confessions from the truths of the Church (A. E., n. 455); circumcision, the rejection of the lusts of the flesh (T. C. R., n. 675); a temple of God, man (T. C. R., n. 374); the ninth and tenth Commandments, a forbidding of all lusts contrary to spiritual principles (T. C. R., n. 327); the baptism of John, repentance; that of Jesus, regeneration (T. C. R., n. 690).

5. And, finally, the spiritual sense of certain expressions and portions of the Apostolic writings themselves, are unfolded by Swedenborg. Thus we are taught that creatures, as used in II. Cor. v. 17, signify all who are in a capacity to be regenerated (T. C. R., n. 573); that by a creature in Rom. viii. 19–21, and by a new creature in II. Cor. v. 17, and in Gal. vi. 15, is signified a regenerate person (T. C. R., n. 687; Cor. 3); that the baptisms related of the Apostles in Acts, signified the cleansing of the internal man (T. C. R., n. 690); that the Fulness of Time spoken of in Eph. i. 10, 11, 13, and in Gal. iv. 4, signifies the consummation of the age, and the coming of the Lord (Cor. 3); that in II. Pet. iii. 13, heaven means the angelic heaven, and earth the Church (Cor. 14); that by crucifying the flesh, as used in Gal. v. 24, is signified temptations (A. R., n. 639); that works, in Rom. ii. 6, and II. Cor. v. 10, signify what has been loved and believed, and thence acted and spoken (A. R., n. 641); that by the Lord's coming again in a cloud, predicted in Acts i. 10, 11, is meant the Lord's Second Coming in his Word (A. R., nos. 642, 820); that by the Apostles and others speaking with new tongues, as related in Acts ii. 2, was signified the confession of the Lord and of the truths of the New Church; by the fire which sat upon them, the love of truth; by their being filled with the Holy Spirit, the reception of

Divine truth from the Lord; and by the new tongues, confession from zeal or the love of truth (A. E., n. 455); that in the celestial sense, "Him that was crucified," as used in HEB. vi. 6, and in GAL. iii. 1, means the Lord as the object of hasty resentment, hatred, or a desire to blot out his name (T. C. R., n. 311); that the miracles performed by the Apostles, as related in Acts, involve and signify spiritual and celestial things, that is, such as appertain to Heaven and the Church (A. E., n. 455); and that the passage in Jude, concerning Michael disputing with the the devil about the body of Moses, signifies the falsification of the literal sense of the Word (A. E., nos. 735, 740).

In most of the citations which are made by Swedenborg from the writings of the Apostles, to which reference is made above, the confirmatory passages so cited are mingled with others from the Word itself. On these occasions the Apostolic Writings are used in the same manner, and for the same purposes as the letter of the Word, and in juxtaposition with it. Such, and so great is the testimony which the writings of the New Church afford as to the broad and varied use of the Acts and Epistles of the Apostles.

The personality of Paul is not here alluded to, because it has absolutely nothing to do with the discussion. That Paul received his commission from the Lord cannot be questioned; that he was illustrated to the extent of the work which the Lord sent him forth to perform, does not admit of doubt; that he taught no error, is the direct implication from the care with which the writings of the New Church show that whatever errors have crept into the Church from his words, have come from their misconstruction. It is Paul, the Lord's Apostle to the Gentiles,— Paul in his official and authoritative relations to the Church, not Paul as to his personal characteristics, with whom we have to deal.

Our conclusions are as obvious as they are unavoidable. The Apostolic Writings were composed in a doctrinal form by Divine permission, as being exactly adapted thus to primitive Christendom. Especially was it of Providence that the Epistles of Paul should partake largely of his own individ-

uality, in order that when corruption of doctrine should come, as come it would, it would be the Pauline letters which were perverted, and not the genuine Word of God which was profaned. The writers of these books were illustrated as to the fundamental principles of Christianity. So far as they stated historic facts, they stated them accurately; so far as they taught doctrines, they taught them truly. The Apostolic Writings are still useful for confirming doctrine, and may so be employed in the same manner as the letter of the Word is so employed. Yet in doing this, the intrinsic difference between them and the Divine Word is ever to be kept in mind. When read in the light of ecclesiastical tradition, and by the lamp of a consummated church, they seem to teach error; but when read in the light of New-Church doctrine, they always teach truth. The events which happened immediately succeeding the Lord's resurrection, were spiritually significative, and may so be studied. The same is to be said of the recorded miracles performed by the Apostles. Many of the expressions of the Apostles are used in a spiritual sense, and some of their teachings can only be so understood. Yet, though the event is spiritually significative, the record is not written by correspondences in verbal series. And though correspondential expressions, clauses, or aggregations of verses, sparkle ever and anon amidst the written text, the books are by no means correspondential in connective series. In whatever is written, also, it comes from the so-far illustrated minds of the Apostles, and was not spoken by the Lord through them. The Apostolic Word, therefore, bears that designation only in a minor sense. The placing of its texts in juxtaposition with those of the Word, and including them under that broad designation, does not mean that they are portions of the Word proper, with all that the term implies, but simply that the Prophetic, Evangelic, and Apostolic Words, are all of authority, each in its own degree, for the purposes for which they are there used. The Word, properly so called, is effective of immediate communication with heaven; the Apostolic Writings of mediate communication only.

The great use of these writings, even in the New Church, is capable of ample illustration and enforcement. Many of their doctrinal statements are stronger, for literal minds, and therefore more easily comprehended than those of the Word itself. Paul's expression, "In Jesus Christ dwelleth all the fulness of the Godhead bodily," or John's, "This is the true God and eternal Life," are worth more for their purpose than volumes of sermons. That is why our writings so often use them. Paul's lesson of charity can hardly be dispensed with. Without his chapter on the resurrection, the spiritual theory would lose one of its noblest defences. There will be babes in Christ in all ages of the world; and there will always be need for the milk of literal statement, where the system is not ready for the strong meat of correspondences.

The Apostolic Writings are providential books. Without them the Christian Church could not have been planted. They are a part of primitive Christianity. They are worthy of the second place within the lids of the Bible. Their use is not gone, and their brightness is not dimmed. In short, notwithstanding the flood of light which has overspread us in this the Lord's Second Coming, the writings of the Apostles, in their beautiful statements of the Lord's operations after his resurrection and in his early Church; in the grand simplicity of their record of the primitive establishment of Christianity; in their strong averments of the sole divinity of Christ; in their foreshadowings of the spiritual sense of the Holy Word; in their firm anchorage of faith in Jesus alone as God; and in their all-lovely settings forth of the supereminence of charity, are, and will ever be, "books of much use to the Church." Their character is no higher and no lower than this. They have providentially taken their place within the lids of the Bible, and it is hardly expecting too much to anticipate that there they will providentially remain.

CONSCIENCE.

All men are governed either by the will or the understanding. Those who are led by the will, have great capacities either for good or evil; they grow into a likeness of what they love, and in the clear light of their perceptions they see a truth so distinctly, they need no argument nor reasoning in its favor. Such men know truth rather than believe it, and their action is swift and decided, their thoughts responding at once to their wills, which flash, as it were, into deeds. In art and literature, genius, which belongs to the will, is called an inspiration, and accounted greater than talent which lies in the colder climate of the mind, and has more of effort in its action, and uncertainty in its results.

The majority of mankind do not belong to this class, but are governed by the understanding, and theorize, argue, and contend for a principle which seems to them more or less obscure. They have no perceptions, but in their place, conscience, or a semblance of it, varying in its character and quality according to the truth or falsehood of the ideas by which it is formed. With the regenerate, conscience is the new will,—a medium between the Lord and man—which is gradually formed by truths of faith, and at last displaces the ignoble selfhood that first rules man. Emerson says the primary instinct in human nature is defensive,—not to let himself be cheated or injured by others. But, let the true life grow, and the old nature yield to the teachings of heavenly truth, all these things fade away, and become of no moment; the new instinct is not to cheat or injure others, and if this is done, actual distress and pain of mind follow. Charity is indeed the vital strength of conscience, though it is formed in the intellectual part by the truths of faith, and it is thus that the Lord of all humanity creates man spiritually, giving him new life in every thought and feeling, so that he may be essentially the "work of his hands" in spirit as in body. Spiritual creation continues through eternity; and within the

human soul the Divine Workman makes forever the heavens and the earth, and all that in them is, and rejoices over the life he has given. In a sense which embraces free will, we are as clay in the hands of the potter, continually moulded to finer lines and lovlier forms; no touch of impatience or doubtful movement mars the beauty into which they shall be born, who are regenerate,—"satisfied" with the image and likeness of the Creator!

The interior memory is the special seat of conscience,—that spiritual memory of inner things, which is the Book of Life, from which each man is judged. Here are inscribed all desires, all thoughts, that we have made fully our own. The alloy of the exterior memory is thrown off by that wonderful alchemy which separates the real from the seeming; and what is veritably the man, remains. Not what has been presented to him, but not received; not what is hereditary; nor the work of accident and outward circumstance; but his deliberate act or choice, whether for good or evil, which has grown into his essential life. There is no escape from, or plea against this record, for the look and tone, gesture and lineament of the human spirit repeat faithfully his desires and deeds, as told in his own book of life. The growth of character during the days on earth, that imprints itself forever on the interior memory, also forms the conscience of good and evil, and from its promptings,—its flashes of inward light, and strange vibrations of the spiritual nerves of feeling,—man receives continually aid in doing right, or warning when on the verge of wrong.

As an artist who studies the loveliness of perfect form, or color, or harmony, will at last grow so acutely alive to true beauty, that without reasoning, or deliberate purpose, he will at once detect any wrong line, or unneeded color, or false note, where an uncultivated sense perceives no difference; as a gentleman, in the highest meaning of the word, feels instantly the slightest shade of vulgarity or discourtesy to others; as a skilled workman immediately detects bad workmanship, however artfully concealed; so the conscience is a moral sense, which may become exquisitely delicate, accurate, and living,

if it has been formed by truths that are genuine. It is necessary that it should be vital and unerring; for all that it recognizes as evil and false, is its assailant, and thence result the pain and anxieties of spiritual temptation. But if man obeys his conscience, he is purified and strengthened by these conflicts; its voice is hushed only when he falls in temptation, and yields to the foe.

There are many with whom a conscience is formed from the religious principles, whether true or false, in which they have been born or educated; and while this conscience is spurious and without worth, so far as its power to warn of spiritual danger is concerned, yet if it has been based on obedience, or kindness, or any form of charity, it is capable in another life of receiving a true and living conscience. Associated with the spurious conscience, are often foolish scruples, and doubts, and anxieties about trivial things, which cause mental uneasiness, and cannot be combated by reason, without difficulty, because they have their source in a mere adherence to the opinions and customs of others.

Besides this semblance of a true conscience, there is also a false conscience, founded on love of self and the world, which is tortured when sin seems to involve the loss of honor, reputation, or worldly prosperity. Such a feeling may be acquired either by habit, or it may be hereditary; and often it is so sensitive to what is dishonorable or of bad repute, that it appears like a true conscience, but it is false. It seeks rather what seems noble than what is so. True honor may live in shame and obscurity, but the false dies when shut out from the applause of multitudes and the resonance of fame.

Since conscience is a new will from the Lord, the unregenerate cannot possess it, nor those who separate faith from the Divine life of charity, or reject his Word. Nor is it found in men and women, often of polished manners and charming exterior, who flatter and cajole others for their own profit, and to their injury; who excel in the arts of confirming and persuasion, and by means of these, lead the simple-minded astray. Such as these, blunt within themselves all perception of the right, and live in the uncertain twilight which they have created.

There is another class of persons, mentioned by Swedenborg, among those who have no conscience. These are born hereditarily into natural good, and are, during their early years especially, pleasing and amiable. They readily yield to all persuasion, without regard to good or evil; they render kindness to any one who desires it, from a mere reluctance to displease; and their weakness affords an open way to the evil and false, whose tools they finally become; for, having only a superficial good nature, and no religious principle or unselfish benevolence, there is no power of resistance, and they are carried away by false and plausible reasonings, like chaff before the wind. Drinking-saloons and gambling-hells are filled by such characters, pitiable in their abject submission to any one who affords a temporary gratification to their passions.

No one who has not charity,—not an unwillingness to offend, or a desire of respectability, but a veritable goodwill flowing into acts of kindness,—can have conscience. If he has charity, he will suffer when he in any way injures his neighbor, and this pain is salutary. It proves that spiritual life survives, and is not yet paralyzed or deadened by falsehood or evil. The anxiety we suffer for ourselves is ignoble and hurtful; but the pain we bear from the dread lest we should harm others, our contrition for offences against them, is a discipline which brings both strength and tenderness to the soul that endures it. If a man is faithful to his conscience, he grows continually into a higher life, and occupies a new relation to society. Amidst its turbulent and unquiet elements, "the lovers of pleasure rather than lovers of God," seekers after gain rather than use, he holds the position so beautifully ascribed to Arthur, the true king, among his clamorous and weaker knights, and stands "like a conscience 'mid the warring senses," his life an interpretation of its pure and steadfast law.

WERE ANIMAL SACRIFICES IN USE AMONG THE ANCIENT EGYPTIANS?

In the November number of the New-Jerusalem Magazine, the Rev. A. E. Ford, calls attention to a "trifling inaccuracy in a matter of fact," to be found in Swedenborg's explanation of the cause of the aversion in which the Egyptians held the Hebrews. The "inaccuracy" consists in Swedenborg's statement that "the Egyptians abominated the Hebrews on account of their sacrificing animals in worship; of which sacrifices the Egyptians, in common with other nations of the Ancient Church, were ignorant." Mr. Ford thinks that Swedenborg must have been mistaken in this, "because, from ancient classical sources, and from modern researches, it would seem evident that sacrifices made a part of the Egyptian worship."

It is true that sacrifices made a part of Egyptian worship; it is likewise true that this fact is established by the testimony of ancient classical writers, and by the results of modern researches. But this does not prove Swedenborg to have been mistaken in his statement, that "the Egyptians abominated the Hebrews on account of their sacrificing animals in worship." Egypt is a very old country, and Egyptian history covers many ages of time, during which the nation passed through numerous changes of religious state and civil condition. What is true of one period and of one state, is not necessarily true of another period and another state. Indeed, such and so great are the changes in the history of all nations, that they have given rise to the division of national histories into epochs, concerning which it may be said, that what is true of the one, is necessarily *not* true of the other.

The fact is, that the Egyptians who sacrificed animals, and even human beings, in the worship of their gods, were not the Egyptians of whom Swedenborg speaks. They belonged to another state and period of the Ancient Church in that

country; to a state and period immediately succeeding the entrance of the Abrahamic tribe of Hebrews into Egypt. The Egyptians to whom the statement of Swedenborg applies, were the same Egyptians concerning whom the Lord, in the Word, makes precisely the same statement. In Exod. viii. 21, 22, it is written: —

"And Pharaoh called Moses and Aaron, and said, 'Go, sacrifice ye to your God in the land.' And Moses said, 'It is not advisable for us so to do, because we shall sacrifice the abomination of the Egyptians to Jehovah our God; behold! we shall sacrifice the abomination of the Egyptians to their eyes. Will they not stone us?'"

Here Moses states the very "matter of fact" that we find in Swedenborg, and gives the same as the reason why he cannot obey the command of Pharoah; and the monarch, who must be supposed to have had an accurate knowledge of the religious thought of his own people, accepts the declaration of Moses as a good and sufficient reason for declining to comply with his wishes. Mr. Ford's discovery of "a trifling inaccuracy" in Swedenborg, is, therefore, in this instance equally applicable to the Word of the Lord. Swedenborg but repeats and explains what is written in the Word. It is strange that a New-Churchman should attempt to discredit the testimony of the servant of the Lord, concerning a matter which was not only in the letter of the Word before him, but which was also intimately present in the spiritual sense of the passage that he was reading. Swedenborg did not evolve this spiritual sense out of the letter, but he received it from the Lord whilst he was reading the Word. But, since this portion of the Word has been in this manner brought before the Church, it may well be regarded as a providential indication, that attention should be called to its true meaning and application.

If the reader will carefully peruse the Divine instruction in A. C., n. 7450-7460, concerning the spiritual sense of Exodus viii. 21, 22, he will learn how great is the danger to the spiritual life of the New-Churchman, from a willing

entrance into, and abiding in, the sphere of worship of the Old or consummated Church.

The Israelitish Church which the Lord was then about to establish, represented and prophetically foreshadowed the Spiritual Church, or the New Church which he is instituting at this day. To this New Church is really given the Divine Word spoken by Moses in reply to the command of Pharaoh, "Go, ye, sacrifice to your God in the land." And Moses said, "It is not advisable so to do, because we should sacrifice the abomination of the Egyptians to Jehovah our God." In A. C., n. 7454, it is said, "That hereby is signified that infernal filth and defilement would inflow, appears from the signification of its not being advisable so to do, which is, *that it cannot so be done;* from the signification of abomination, which is infernal filth and defilement; and from the signification of, to sacrifice to Jehovah God, which is, to worship their God (7452); thence by sacrificing to Jehovah God the abomination of the Egyptians, is signified that they would worship God with a worship, which those would abominate who are in falses from an infernal principle contrary to that worship, which would infest it."

A thoughtful study of the Divine teaching of this and the following passages of the "Arcana," will not only establish the entire accuracy of the statement, that animal sacrifices in worship were an abomination to the Egyptians, *at the time to which reference is had*, but also that these passages teach the same to be spiritually true of the Egyptians of the present day. And with this knowledge will come the conviction, that to be thus guarded against destructive infestations, is of real, spiritual value; whilst all attempts to discover inaccuracies where they do not exist, is the merest waste of natural thought and time.

It may be useful, and not quite uninteresting, to the readers of the MAGAZINE, to consider briefly the subject so introduced in some of its more external historical aspects. Mr. Ford refers to Herodotus as a source of information in respect to the worship of the ancient Egyptians. In doing so, he admits that the testimony of this Greek writer "applies to a

period as late as the fifth century B.C.;" that is to say, to a period some nine hundred or a thousand years subsequent to the period to which Swedenborg refers in the passage cited above. Jacob, with his sons, came into Egypt two hundred and fifteen years before the Exodus (A. C., n. 7985); and Joseph preceded him some years, say five or ten. The Exodus of Israel took place during the reign of Mineptah II., the son and successor of Rameses the Great, according to Dr. Brugsch, in the year 1333, B.C., and, according to others, in or about the year 2000, B.C.

As we are now instructed, the Ancient Church in Egypt came to its end in the Exodus of Israel. The consummation of this church is described in EXODUS xiv., etc., by the drowning of Pharaoh and the Egyptians in the Sea Suph.—Coronis, n. 41; A. C., n. 8207-8241; A. E., n. 503.

During the four hundred and thirty years,—counting from the time of Abraham's coming into Egypt,—and during the two hundred and fifteen years of the sojourn of the descendants of Jacob in that country, the Lord was preparing Israel for the establishment of the representative of a church among that people. This preparation took place within the sphere of the Ancient Church, then still existing, although very corrupt and near its end. And it was for this that Abraham was brought by the Lord from Chaldea, into the land of Canaan, into Egypt, and back again into Canaan; and that his grandson, Jacob, with his sons, was led to take up his residence in the land of Egypt. But Abraham was a Hebrew, and an idolator, whose worship consisted chiefly in the sacrifice of animals, and, no doubt, also of human beings. He and his descendants practised such worship in their wanderings and sojournings, and they were permitted to continue in the practice of such worship, because "they could not be removed from it, inasmuch as they esteemed it to be of especial sanctity" (A. C., n. 2180), and also, because it was the Divine purpose to make this kind of worship, since it was so regarded by this people, the centre of the whole worship of that representative of a church which was to be instituted among them. In the Providence of the Lord,

animal sacrifices in worship were a principal means of keeping the people of Israel apart from the Egyptians. The abomination in which the sons of Jacob were held by the native Egyptians, prevented intermarriages among them, and this again kept the former from seeking to fix their habitations in a land in which they felt themselves to be regarded as aliens in religion as in nationality.

The Church that was to be instituted among the Israelites, was Divinely intended to be the representative of a Church, and not a representative Church, such as had been the Ancient Churches in Canaan, Assyria, and Egypt. These latter had been internal Churches, with representative externals. The Israelitish Church was to be a representative external Church, without an internal. Therefore was this people kept distinct in worship, and in civil life, from the Egyptians; and when the full time came, it was removed entirely from Egypt, and led through the desert,—to its own land. It may not be doubted that the Lord made Divine provision for the carrying out of his purposes with this people, in so ordering the outward conditions of the countries into which Abraham and his descendants were led, that this small tribe of Hebrews could not only increase in numbers and wealth, but could also enjoy the means of acquiring a knowledge of whatever was needed for the institution of a well-ordered government.

A manifest provision of this kind appears in the fact that when Joseph was sold into Egypt, and when his father and brethren followed him, this country was under the rule of the Hyksos, or shepherd kings. These kings were of a foreign race, which, coming from the East, had invaded Egypt, and, after a prolonged contest, had succeeded in establishing their dominion over Lower Egypt. The origin of this invading people is not known with certainty; but this much appears to be beyond doubt: that it is to be sought in the great Hebrew nation inhabiting Syria. The domination of these foreign rulers lasted about five hundred years, and during this period, whilst no sudden or violent changes were effected either in the civil law and administration of the land,

or in its religious laws and worship, nevertheless, many innovations both civil and religious, were quietly and gradually introduced. Thus we find that in the portion of the Delta in which the Hyksos had fixed the seat of their government, which was Sais or Tanis, Syrian and Phoenician rites and ceremonies were by degrees substituted for the ancient forms in the temple worship; and even the deities of those countries were made to take the place of the gods of the land. And so together with Baal, Astarte and other deities, animal sacrifices in worship appeared in a country that had before not known such a form of worship, or acknowledged the gods to whom it was offered.

It must not be supposed, however, that the introduction of this foreign worship involved the abolition of the old worship of the country. The two forms, foreign and native, existed side by side. The old was maintained by the native priesthood, and those among the people who were not prepared to yield up their ancient faith; and the new was favored by the Court and the immediate adherents of the kings, and accepted by those among the people, who, from religious indifference, or from self-interest, were open to the influence of wealth and supreme power; influences that are always strong with the natural man, and especially so in an age and state of general religious and civil decline. Therefore, although animal sacrifices in worship were undoubtedly introduced into Egypt during the reign of the Hyksos, and were practised there so long as their domination lasted, still they were not generally adopted. They were looked upon as foreign rites; as foreign not only in their origin, but also in the religious ideas and modes of thoughts which they expressed. There was no place for them either in the temples of the gods of Egypt, or in the affections and thoughts which entered into the worship of the gods of Egypt.

In order to form a right conception of the actual condition of things in Egypt at the period of time under consideration, it must be borne in mind that the dominion of the shepherd kings did not extend beyond the limits of Lower Egypt, as has been already noted. Thebes, the capital of Upper Egypt,

was the seat of kings of a native origin and family; and from this part of the country, all such innovations, civil and religious, as had been introduced into the conquered territory by the hated foreigners, were rigidly excluded. And not this alone,—but during the whole period of the division of the land under these rival rulers, there was kept alive an active sympathy and a secret connection between the adherents of the old worship in Lower Egypt, and their brethren in the upper country.

Thus it may be seen, that whilst the presence in Egypt of the shepherd kings was altogether favorable to the settlement of Jacob and his family in this land of plenty, the expulsion of the usurping race, and the re-establishment of a native dynasty was necessarily to their disadvantage. In the view of the Egyptians, the Israelites were of one nationality and religion with the Hyksos; and Joseph, so far from having been a benefactor to the people of the land, in their estimation had been a chief instrument in the hand of the invader to effect their oppression and reduction to servitude. There was thus a twofold cause for the hatred and abomination in which the Israelites were held by the Egyptians. And this attitude towards them on the part of the Egyptians, after the successful expulsion of the shepherd kings, is what is really meant in the historical sense of the Word, when it is said, "And a new king arose over Egypt, who knew not Joseph."—Exod. i. 8.

At what time during the reign of the Hyksos, Joseph came into Egypt, we have no means of determining with accuracy. From the time of Jacob's coming, to the Exodus, we are told in A. C., n. 7985, was two hundred and fifteen years; and taking this statement in connection with the evident fact of the great numerical increase of the Israelites at the period of the re-establishment of the native kingdom of Lower Egypt, we can discover no means of agreement with the conclusions of the chronologists. If Jacob's entrance into Egypt was near the middle term of the period of the Hyksos domination, then the Exodus must have taken place either at the time, or immediately subsequent to the time of their

expulsion. This conclusion would disarrange all the calculations based on the royal list of Abydos, besides disagreeing with the order of the narrative in Exodus, which places the arising of the "new king who knew not Joseph," before the birth of Moses. If, on the other hand, the time of Jacob's coming into Egypt be placed near or at the close of the Hyksos period, we shall have to suppose that the native kings, on coming to their own again, either from policy or from weakness, left the Israelites in undisturbed possession of the land that had been assigned to them, and continued to treat them as harmless subjects, until their suspicions and fears were aroused by the dangers arising from some foreign invasion combined with a foreign and possibly hostile element in the heart of the country.

This view of the matter is plausible, but not free from objections more or less weighty. Nor does it quite sustain the calculations of the chronologists, who count about four hundred years from the time of Aahmes, the restorer of the ancient dynasty, to the time of Mineptah II., the Pharaoh who perished in the Sea of Suph. To what extent these chronological calculations have been affected by a misconception concerning the period of four hundred and thirty years, during which Israel sojourned in Egypt (Exod. xii. 40), we need not inquire. It is certain that ancient chronology is a very perplexing and unsatisfactory affair; and, as to ancient Egyptian chronology, we may well be content to accept the judgment of Dr. Brugsch, that "as to what concerns the chronology of events antecedent to the time of the twenty-sixth dynasty, or the year 666, B.C., nothing has thus far been accomplished." See Introduction to the "History of Egypt under the Pharaohs."

Whatever may be the exact dates of the events in Egyptian history to which reference has been made, the facts themselves are sufficiently substantiated by modern discovery and investigation. After the expulsion of the foreign kings, and the restoration of the ancient monarchy, the Pharaohs, beginning with Aahmes, devoted much attention and great treasure to the restoration and enlargement of the ancient

temples. And, although the priesthood does not appear to have regained its former wealth, power, and influence, we may conclude from the numerous monumental records of the gifts bestowed by the monarchs upon the temples of the ancient deities, that the reinstatement of the old worship went hand in hand with the re-establishment of the rule of the native kings. See Birch's "Ancient History of Egypt," Chap. iii. Brugsch's "History of Egypt." Leipzig: p. 257. Porphyry, in his book, "De Abstinentia" I. ii. 55, p. 94, records a fact concerning Aahmes, which is in full accord with the account of him given by the historians just named. He says, "Amasis (Aahmes) abolished forever the human sacrifices before-time offered at Ilithyiopolis." The locality named, throws some doubt on the correctness of the statement. Ilithyiopolis, the modern El-Kab, was a city to the south of Thebes, and within the Theban territory, which was under the dominion of the native kings, and thus not at all likely to have adopted the new worship introduced into Lower Egypt by the conquerors. As the historical statement is quite in harmony with the general tenor of the reign of this king, we may be allowed to separate it in our credence from the geographical connection in which it has been placed by Porphyry, and which is in conflict with so much that is in evidence respecting the territorial divisions of Egypt at the period under consideration.

We shall, however, hardly be justified in drawing the inference from what we learn concerning the restoration of the ancient worship, after the expulsion of the shepherd kings, that the worship introduced by the latter was altogether abolished. There is, indeed, sufficient evidence to show that this was not the case. Lower Egypt once reduced to subjection, its large foreign and mixed population was not harassed by religious persecutions. In this respect Aahmes emulated the prudence and wisdom of the foe whom he had driven from the land. The Hyksos (Brugsch's History of Egypt, Chap. xii.), after their conquest of the Delta, had, with great sagacity, abstained from offering violence to the habits and prejudices of the people. On the contrary, they

adopted the manners and customs of the country, its official language and Sacred Scriptures, and even more than this, one of the Egyptian deities. They selected as the chief god of their worship, the Egyptian Divinity, Set, whom they called Sutech, possibly from some supposed identity with, or fancied resemblance of this divinity, to the Hittite God Sutekh; and to him they erected splendid temples in Zoan (Tanis) and Anaris.

Aahmes restored the old worship and the old customs of his people as far as possible; but he did not persecute the adherents of the forms of worship introduced under the domination of the Hyksos. These forms were tolerated, and, as the Church in Egypt was rapidly declining to its consummation, the tolerance of a worship that was in violation of true principles and practices, whilst it clearly manifests the disappearing of the better state of the former time, at the same time helped on the diffusion of the worship that had been an abomination to the Egyptians of the Church, when it was more in a state of order.

The sacrifice of animals in worship, therefore, when practised in Egypt, was altogether of a foreign origin, and at first was confined chiefly to foreigners resident in the country, especially in Lower Egypt. It did not belong to the first Ancient Church, but to the second Ancient, or Hebrew Church; and whenever introduced from the latter into the former, it marked clearly by its presence there, a state of vastation. The Egyptians referred to in the Word, where this subject is treated of, were of the Ancient Church, faithful to the traditions of their Church and their land. To them the worship of the Hebrew Church was an abomination; not so much, perhaps, on the ground of any internal principles or convictions concerning its true quality, as because it was contrary to the religion of their fathers, and because it was connected with the hated rule of foreign conquerers of their country.

It is certain that the monumental records of the old kingdom of Egypt afford no indications whatever of any other sacrificial worship of the gods than that of the offering of

fruits, grains, etc., and of libations. The animals brought to the temples and offered to the gods were not for burnt sacrifices, but for the use of the priests. Mr. Ford imagines that he has discovered "positive proof that the usages described by Herodotus, came down from the earliest times." This positive proof he obtains from the beautiful work of Ebers on "Egypt Ancient and Modern," in which he finds an engraving supposed to represent an Egyptian sacrifice of animals in the worship of the gods. Had he carefully read the description of the tomb of Ti, in which this representation is found, he would have seen that the picture represents a sacrifice of animals, not to a god, but to the Ka, or Ga, or spirit of the personage by whom and for whom the tomb was built. Ebers says, "The glorified spirit valued the gifts that were brought to him from every village on his hereditary estate; bulls and gazelles were slain before him, and lists, engraved in tablets as a binding record, promise him on certain days of the year, offerings of meat and bread, fowls and vegetables, cakes and milk, wine and essences. Prayers were addressed to him, and these children of a primitive age always preserved a cheerful memory of the man, who, during his life-time had been one of themselves, to whom they were bound by ties of love, friendship, gratitude, or servitude, and whose wealth and pleasures they had shared." ("Egypt Ancient and Modern," Vol. I., p. 138). In the old times these gifts brought to the tombs of departed friends, or masters, were not offerings of worship, but tokens of love and friendship to those who were living the life of the blessed in Amenti, and who there continued the existence which they had had in this world.

Did time and space permit, the monuments might be made to furnish abundant evidence of such offerings of meat and bread, and fowls and vegetables, etc., to spirits in the other life. They are proofs not of the sacrifice of animals in worship, but of the thoroughly realistic character of Egyptian symbolism. That this custom, which, in the earlier days of the Church, was one of pious remembrance of departed friends, and of recognition of the reality of the spiritual life of man, when the Church lapsed into idolatry, and became

altogether corrupt, should have been perverted into a worship of ancestors, is not a matter of wonder. The Egyptians had once worshipped Jehovah, and had been taught internal things from his Holy Word; and yet they lost the memory of his name, they lost his Word, and came at last to worship the very animals, which once had represented to them only certain qualities of the Divine, known to them from Revelation.

If New-Churchmen cannot rationally see and acknowledge the Divine character of the Revelations made by the Lord for the use of the New Church, this much, at least, may be asked of them, that they do not measure the knowledge and intelligence of such a man as Swedenborg, by a standard lower than that which they would apply to any person of ordinary learning and culture. When Swedenborg stated so positively that the Egyptians held the Hebrews in abomination, because of their offering animal sacrifices, he certainly knew that he was writing of the Egyptians of the time of Joseph, and not of the Egyptians of the time when Herodotus and other Greeks came among them to glean the few remnants of ancient wisdom still preserved in obscure corners of the ancient temples. When Joseph came into Egypt, the Church, though corrupt and near its end, still existed. When the Greeks came, the Church there had long since gone out into the night, and was no more.

"It is evident, that, as the prophetic spirit is essential to the Church as a Church, so likewise if the Church passes away, the prophetic spirit passes away with it. But as, notwithstanding the succession of churches upon earth, there has never been wanting a Church, so there has never been wanting a prophetic spirit of a kind proper to that Church or dispensation. If the present Christian Church passes away, of course the kind of prophetic spirit which has been proper to it, will pass away with it; nevertheless, there never will be wanting a catholic Church, and a prophetic office proper to that Church."— *The Rev. A. Clissold.* (37)

THE HEIGHT OF THE ATMOSPHERE.

I CANNOT agree with the writer in the MAGAZINE for April, on the subject of Swedenborg's "statement as to the height of the atmosphere;" and, as the subject seems to me an important one, I desire to make a few comments thereon.

I note first, that the writer uses the word atmosphere in the singular number, with no qualifying or descriptive adjective, as if Swedenborg's idea of the atmosphere was like the popular one, namely, a homogeneous covering or envelope to temper the heat of the sun's rays, and in which clouds and blue sky alternated according as the day was dull or fine. But Swedenborg very rarely uses the word in this way. In the D. L. and W., part III., he has many paragraphs about the atmospheres, both in the natural and spiritual world, and makes the general statement (n. 183) that there are "several atmospheres distinct from each other by degrees." In n. 184 he makes a subdivision when he says, "The atmospheres which are called ethers and airs;" and he uses the same words in n. 174.

When it is needful for the elucidation of the subject, he is more explicit; as in T. C. R., n. 32, where he says, "This may be illustrated by the atmospheres, of which there are three degrees, for the highest is the aura, under this is the ether, and below this is the air."

A more careful subdivision is found in C. L., n. 188, which reads, "The human mind is divided into regions, as the world is divided into regions as to atmospheres; the lowest of which is the aqueous, the higher is the aerial, still higher is the etherial; above, there is also a highest." And in the passage in question, A. R., n. 907, he makes a direct statement of great interest to the New Church, and to scientific men, for he gives approximately the height of one of these subdivisions of the atmosphere.

In speaking of the Holy City as being 12,000 stadia high, he says, if these words are taken literally, "It would rise

immensely above the clouds; yea, above the aerial atmosphere whose height does not exceed 30 stadia; yea, it would ascend immensely into the ether towards the zenith." Here we have the three subdivisions given in "Conjugial Love,"—. the clouds being the aqueous atmosphere, and the aerial and etherial following in their order.

These figures, "30 stadia," seem not to have troubled the former translators of Swedenborg; they probably thought he knew what he was saying. But a translation has recently been given to the world in which, without note or comment, the 30 has been changed to 300, making the English reader think that Swedenborg wrote 300; and the article in the April MAGAZINE says that the 30 is merely a printer's error for 300, and favors changing 30 to 300 in all editions; the argument for this change being, that 300 stadia will more nearly represent the actual height of the atmosphere, which it is said "recent investigation has made about 40 miles," equivalent to a little more than 300 stadia.

I suppose by this, the writer intends to say that modern science, like the science of Swedenborg's day which he quotes, teaches that the atmosphere is about 40 miles high. This is a very unfortunate statement to make in the pages of the MAGAZINE, when a very slight examination of the question would have revealed the fact that modern science tells a very different story. Vol. III. of the "Encyclopedia Brittanica," published in 1875, says, "It was long supposed from the result of observations on the refraction of light, that the height of the atmosphere did not exceed 45 miles; but from the observations of luminous meteors, whose true character as cosmical bodies was established a few years ago, it is inferred that the height of the atmosphere is at least 120 miles, and that in an extremely attenuated form it may even reach 200 miles."

Flammarion, in his work on the atmosphere, gives an account of interesting experiments made on a French ship of war on the coast of Brazil, to determine the height of the atmosphere from the study of "twilight," and it was shown to be somewhere between 180 and 204 miles.

The same author says (p. 29 American edition), "Theoretically, the limit of height of the atmosphere is 21,000 miles, because at that distance the centrifugal force is equal to the weight (of the column of atmosphere); and so the aerial particles which might happen to be in these regions, must of necessity escape; although practically the limit is probably much less."

I leave it to others to say how many ciphers must be added to Swedenborg's page to make it correspond with this height.

The passage A. R., n. 907, seems to me to teach that there is a belt or stratum of atmosphere called by Swedenborg the aerial, somewhere within the distance of 12,000 stadia from the earth whose height does not exceed 30 stadia, and the interesting question at once arises whether this belt or stratum has been or can be recognized by scientific processes; for if so, a very conclusive proof would be given us as to what Swedenborg intended to say on the subject.

We all know that many curious and interesting phenomena are witnessed in the upper air, such as the Aurora, Zodiacal light, and other various manifestations of the electrical energy, but science has not, I think, advanced to the point of saying exactly in what portion of the atmosphere these phenomena reside. The theories on the Aurora Borealis are interesting in this connection, and are found in the new edition of the "Encyclopedia Brittanica." On page 96, of Vol. III. it says, "The foregoing considerations seem to render it probable that the Aurora is, essentially, an electric discharge between the magnetic poles of the earth, leaving the immediate vicinity of the north pole in the form of clouds of electrified matter, which float southward through the atmosphere at a height of forty miles or more from the earth. On this hypothesis the Auroral discharge becomes comprehensible, since we have only to suppose that the electricity is carried mechanically, as it were, through the vacuous spaces, which, if they contain no matter to conduct electricity, can contain none to impede the motion of the molecules."

Another theory is the explanation of the light of the Aurora from the clouds of meteoric dust which are supposed to

float in the upper air, and ignite at our aqueous atmosphere; and still another is, the supposition that our earth has a belt like Saturn, which may be supposed to occupy a definite, and, perhaps, measurable space in the atmosphere.

Flammarion (page 35) says, "Quetelet, director of the Brussels Observatory, has arrived at the conclusion that the atmosphere does extend much higher than had been supposed, but that the upper strata are not quite of the same nature as those nearer the earth. This addition is supposed to be due to an ethereal atmosphere, very rarefied, and differing from the lower atmosphere in which we live. It is the region where are mostly seen the shooting stars, which afterwards disappear when they reach the terrestial atmosphere. Sir John Herschel, De la Rive, and Hansteen seem to share upon this point the opinion of Quetelet. We can quite admit that above our atmosphere of oxygen, nitrogen, and vapor of water, there exists an atmosphere excessively light, which may extend two hundred miles in height, and which is naturally composed of the very lightest gases."

In n. 174, D. L. and W., Swedenborg says, "The atmospheres are alike in both the spiritual and natural worlds;" and in n. 176 goes on to say, "The existence of atmospheres in the spiritual world, as well as in the natural, may appear from the fact that angels and spirits breathe, speak, and hear equally with men in the natural world; and respiration, like speech and hearing, is effected by means of the air, or ultimate atmosphere; also from the fact that angels and spirits see, equally as men in the natural world, and sight is not possible but by means of an atmosphere purer than air; also from this, that angels and spirits think, and are affected equally with men in the natural world, and thought and affection do not exist but by means of still purer atmospheres." In this passage by "air or ultimate atmosphere" in which we breathe, speak and hear, Swedenborg means, I think, the aqueous atmosphere specially mentioned in C. L., n. 188; and by the purer atmosphere by which sight is possible, he may perhaps refer to this belt, or stratum, of aerial atmosphere. It is here to be noted that the degrees of the natural atmosphere exist

in simultaneous order for the use of the natural man on the earth, and in successive order as they recede from the earth towards the sun. When the aqueous atmosphere is around us in its most evident form, as in a dense fog, sight is the only sense of which we are deprived. We breathe, we speak, we hear, as Swedenborg says, but we cannot use our eyes, they are blind; instances are on record of travellers in a dense fog standing perfectly still, holding each other by the hand, because they could not see their feet, until the welcome winds brought relief, and their eyes were opened to the aerial atmosphere they so gladly welcomed. Water itself is more transparent than the typical aqueous atmosphere in which Swedenborg says "sight is not possible."

One of the modern electrical lamps may give us a clue to this upper atmosphere, and the theory of the shooting stars. Within a small glass globe a strip of carbon is connected with the electrical battery, and all the atmospheric air, that is, the aqueous atmosphere of Swedenborg, carefully exhausted; when the globe is entirely empty, a current of electricity, passed through the carbon, will cause it to glow intensely, giving us the electric light. If, however, the air has not been absolutely exhausted, the strip of carbon will be consumed in the globe, and no glow remain.

Now to apply this to the shooting stars, without question as to their origin, whether we consider them meteoric, thrown from the sun, or emanations from comets, they are seen in the upper regions of the atmosphere, sometimes in great numbers, sometimes singly, but in every case we see them only for a moment, and then they are lost in the darkness. It may be that they cross this belt or stratum of aerial atmosphere, in which, as I have shown, the Auroral clouds are thought to float southward, and we see for the instant of their quick passage over this short distance, the glow which so much electricity of the upper air must cause in the matter of which they are composed, only to be followed by the total darkness that succeeds when they enter our atmosphere, extinguished as the carbon strip in the lamp when any air remains in the globe. These silent messengers from another

sphere continue their course across the firmament, but we have seen them for a moment, thanks to that atmosphere which Swedenborg says is purer than air, and without which sight is not possible; and, with all the achievements of modern science, it is not too much to look forward to the day when these flying stars will be so accurately observed that we may measure the space within which they glow, like beautiful electric lights, as they shoot across the sky.

To return again to the article in the MAGAZINE. It says, "In any case we can entertain no doubt that Swedenborg knew something about the height of the atmosphere because others knew it in his day." I quite agree that Swedenborg did know something about the height of the atmosphere, but not because others knew it in his day, but because he was taught from a higher source than his scientific contemporaries who placed it at 40 miles. If they had made it 21,000 miles, it would not have disturbed *his* position. His words in the "Divine Love and Wisdom" seem to show that the atmospheres in this world, like the atmospheres in the spiritual world, being a receptacle of the heat and light of the sun, as in the spiritual world of love and wisdom from the Lord, are continuous from either sun to either world. D. L. and W., n. 174, says:—

"The natural atmospheres in this, are similar to spiritual atmospheres, that they are also discrete substances, and least forms originating from the sun of the natural world, which sun also they each of them receive, and treasure up in them its fire, and temper it, and convey it as heat to the earth, and in like manner the light."

And n. 299 is especially beautiful in this connection:—

"The Lord presents himself as to use by the atmosphere, because the atmosphere is the continent of heat and light, as use is the continent of love and wisdom. The light and heat that proceed from the Divine sun, cannot proceed in nothing, so not in vacuum, but in some continent which is their subject; and this continent we call the atmosphere which surrounds the sun, and receives him in its bosom, and conveys him to the heavens where angels dwell,

and thence to the world, the dwelling of men, and thus shows the presence of the Lord everywhere."

No. 303 says: —

"The atmospheres are the prior things by which that sun presents itself in ultimates."

No. 147 says: —

"The Divine which proceeds from the Lord as a sun, is in light and heat, and light and heat flow first into universal recipients, which, in the world, are the atmospheres."

No. 152 says: —

"The atmospheres which are purer and purer, and actuated in power by the sun, contain all things in connection."

No. 184 says: —

"The atmospheres from highest to lowest, or from the sun to the earth, which are called ethers and airs, are discrete in degrees."

All these quotations seem to show that Swedenborg did not mean to refer in any way to the height of the atmosphere in A. R., n. 907, for, by his showing, that height would be the distance of the sun from the earth, and when we know this distance accurately we shall know the height of the atmosphere.

That modern science has not disdained to consider even this extreme view of the atmosphere, may be seen in a very interesting volume, "The Fuel of the Sun," by W. M. Williams, London, 1870. The first chapter has for its title, "The atmosphere unlimited," and the argument of the volume is to prove that there is a "universal atmospheric medium" for our solar system, and, in fact, the whole universe.

For these reasons, and on account of the importance of the principle involved, I am sorry to think a translation of the "Apocalypse Revealed" has been published, making such a radical change in one of Swedenborg's statements, and especially that no foot-note or comment directs the reader to what is said in the original edition of 1766.

SWEDENBORG STUDIES.

THE DIVINE ESSENCE.

We have had occasion before to refer to the instruction to be derived from a comparison of such teachings of Swedenborg as pertain to the same subject, but were written at different times; for thus at a distance we follow him in his progress in learning from the Word of the Lord, the truths of the New Age. It is of course understood that he must not only learn new truths, but, what was more difficult, must acquire the means of expressing them. The wisdom came down from heaven, and was received with ease by a well-prepared mind; but the language in which he must write was earthly, and very ill adapted to convey heavenly truths. When Swedenborg said (T. C. R., n. 386) that "spiritual speech embraces thousands of things which natural speech cannot express," he uttered, in moderate terms, a conclusion which had been formed from years of conscientious effort to express thoughts which were uttered with ease in the language of heaven.

This may be illustrated by an interesting point in connection with what he says of the Divine Essence. Near the beginning of the "True Christian Religion" is a chapter on the "Divine *Esse*,"—a word which is preserved in the original because we have no equivalent for it in English. "Divine Being" is hardly exact enough, for it does not serve in making the nice distinction between *esse* and *essence*, which is made here. After speaking of the subject of the Divine self-existence, Swedenborg says:—

"The reason why *Esse* and *Existere* are here used, and not *Essence* and *Existence*, is, that a distinction is to be made between *Esse* and *Essence*, and thence between *Existere* and *Existence*, as between what is prior and what is posterior; and what is prior, is more universal than what is posterior. Infinity and eternity are applicable to the Divine *Esse*, but Divine love and wisdom to the Divine *Essence* and *Existence*, and by means of these two, omnipotence and omnipresence."—T. C. R., n. 21.

This distinction is made, however, not throughout the works, but only in the latest of them. We think that it does not appear in the "Arcana," but that the two Latin words *Esse* and *Essentia* are used without presenting the distinction which was afterwards made. In "Divine Love and Wisdom" we read of the Divine *Esse* and *Existere* as the Divine soul and the Divine body (n. 14), and then of the Divine *Essence* as that from which all things were created (n. 34). In the "Apocalypse Explained," *Esse* and *Essence* seem to be used synonomously (n. 972). In "Conjugial Love," n. 87, we read of *Essence or Esse*. But when we reach the "True Christian Religion," we meet at once with a deeply interesting distinction, a particularization of the general truth in the manner of all progress in wisdom. No. 18 says, at its start: —

"We shall treat first of the Divine *Esse*, and afterwards of the Divine *Essence*. It appears as if these two were one and the same, but yet *esse* is more universal than *essence*, for the *essence* supposes the *esse*, and from the *esse* the *essence* is derived."

One very interesting point in connection with this matter, is a comparison of a relation as given in the "Apocalypse Revealed" with the same as given in the "True Christian Religion." The subject of a conference among certain angels, was "the One God, conjunction with him and salvation thence." Swedenborg says that "they spoke ineffable things, many of which could not fall into the expressions of any natural language," but that "he could take from their speech some things which can be told rationally in expressions of natural language." Let us now observe what follows in the two books: —

A. R., N. 961.

Dicebant, quod Divinum Esse sit unum, idem, ipsum et individuum, ita quoque Divina Essentia, quia Divinum Esse est Divina Essentia, ita quoque Deus, quia Divina Essentia, quæ etiam est Divinum Esse, est Deus. Hæc illustrabant, etc.

T. C. R., N. 25.

Dicebant, quod Divinum Esse sit unum, idem, ipsum et individuum. Hæc illustrabant, etc.

Thus it appears that, in recounting what he had preserved of this experience, Swedenborg having now made (T. C. R., n. 18) the distinction between *esse* and *essence*, omitted from the account the words which he had used to the effect that they are identical. He also omitted them in transferring the same relation to the "Brief Expostion" (n. 119).

The same may be seen further on in this account, where we find, at the conclusion of A. R., n. 961, "the Divine *Esse*, which is also the Divine *Essence*," and in T. C. R., n. 25, and B. E., n. 119, simply "the Divine *Esse*." A comparison of A. R., n. 962, with T. C. R., n. 188, and B. E., n. 120, may also be made, with the same result.

The subject is the highest of human reach; earthly language is all inadequate; we can faintly see the distinction made in the last work, but it is no wonder that at first it was not perceived, or, if perceived, was not expressed, by Swedenborg.

IS LAZARUS SPOKEN OF AS A GENTILE?

More than once, in speaking of the parable of the rich man and Lazarus (Luke xvi.), Swedenborg connects so closely the mention of Lazarus, brother of Martha and Mary, that the question of our caption has been raised, and, we believe, answered by some in the affirmative. Our answer is negative, and we make it as what seems to us a fair inference from what is said on the subject.

We quote two statements, of which the first is in the "Doctrine of the Sacred Scripture," and the second in the nearly identical chapter on that subject in the "True Christian Religion."

S. S., n. 40. "The Gentiles, who do not have the Word, are meant by Lazarus the poor man; by Lazarus cast forth full of sores at the rich man's gate, is meant that the Gentiles were despised and rejected by the Jews. Gentiles are meant by Lazarus because they were loved by the Lord, as Lazarus, who was raised from the dead, was loved by the Lord, and was called his friend, and reclined at table with the Lord."

T. C. R., n. 215. "By Lazarus the poor man, the Gentiles are meant, because they did not have the Word. By Lazarus cast forth

at the gate of the rich man, is meant that the Gentiles were despised and rejected by the Jews. By his being full of sores is meant that the Gentiles, from ignorance of the truth, were in many falsities. The Gentiles are meant by Lazarus because they were loved by the Lord, as Lazarus, who was raised from the dead, was loved by the Lord, and was called his friend, and reclined at table with the Lord."

It is obvious that there is no declaration that Lazarus was a Gentile. It is said that the Lord loved them, and that he loved Lazarus; but this does not permit us to reason that Lazarus was a Gentile. The juxtaposition of ideas is very close, however, and the use of *sicut*, "as," may suggest the idea that *because* the Lord loved all Gentiles, *therefore* he loved Lazarus.

Now the raising of Lazarus preceded the utterance of the parable. The event had already occurred, and had been the cause of much excitement in and about Jerusalem. The name of Lazarus had become famous, and was as well known to the Lord's foes as to his friends. In giving the parable, and in using the name of Lazarus, he was using a name which implied his love of the man of Bethany; and when he contrasted Jew and Gentile by the terms "rich man" and "Lazarus," he declared at the same time his deep love for the Gentiles by naming them with the name of one for whom he had done and suffered much.

This we understand to be Swedenborg's meaning. It is not that Lazarus was a Gentile, but that the Lord loved the Gentiles, and showed it by representing them in the parable by a man to whom he gave the name of his friend. It is as if Swedenborg had said, "The Lord named the Gentiles Lazarus, to show that he loved them as he loved Lazarus."

The raising of Lazarus means the development of a new Church among the Gentiles (A. C., n. 2916) and so does the calling of the disciples; but they were not necessarily all Gentiles.

Many other references than those we have cited, are made to the parable, but they give no basis for the idea that Swedenborg meant to declare Lazarus to be a Gentile. In A. C.,

n. 9231, we read that the poor man of the parable was named Lazarus from him who was raised from the dead, and the subject is similarly referred to in A, E., nos. 118 and 137.

In assuming that Lazarus was not a Gentile, we have merely remembered that he resided very near Jerusalem, was a man of such prominence and connection with the Jews that they came to mourn with his sisters, and had a name of Hebrew origin. Very little is known of his history, and yet we are told all that we need know in order to understand both the account of his resuscitation and the parable which made use of his name.

LOT'S WIFE.

ONE who has read A. C., n. 2454, and has noticed with interest the explanation of the statement as to the fact that Lot's wife looked back behind him, has seen clearly why Swedenborg should call attention to the declaration that she looked behind *him*. He says:—

"It is not said she looked behind her (*post se*) but behind him (*post eum*), for Lot signifies good."

The explanation is in effect that so to look signifies to turn from good to mere doctrinals, a perpetual danger in the Church, and one of which the Lord gave warning when he said "Remember Lot's wife." And more than once the Church has fallen into this danger, and has become a pillar of salt!

This careful discrimination, however, seems to be lost sight of in a later reference to this passage. If we turn to A. C., n. 7857, we shall find a statement of the same doctrine with a reference to "Lot's wife, that she looked behind her" (*post se*). This *seems* like losing sight of a distinction once perceived and noted, but let us look more closely. Directly after this quotation, follows the numbers LUKE xvii. 31, 32; and we remember that we read there only the words "Remember Lot's wife." Thus it is not a quotation at all, either of Luke, or of GENESIS xix. 26. It is simply a reference, without quoting, to the statement first made in Genesis, and then referred to by our Lord in Luke. Lot's wife looked

behind her of course, or, as Swedenborg puts it elsewhere, "She looked back" (*retro*), A. C., n. 5897. We all say this, and can all say it, without giving the exact language of GEN. xix. 26.

But it will be said that Swedenborg puts the words of A. C., n. 7857 in marks of quotation. His text has not been preserved, and we cannot say, but will call attention to the fact that Dr. Tafel admits having put the marks in at one end, namely at the beginning, probably because they were at the other. Swedenborg may have put the marks in here, and in a great many places where there is really no quotation, yet we see that he did not mean to quote GEN. xix. 26, for he did not give the reference.

If Dr. Tafel had taken out the marks at the end, rather than add them at the beginning, he would have done a greater service. But we can see that the wording involves no forgetfulness of the distinction seen and made before.

A CORRECTION.

OUR attention has been called to the passage which was quoted from A. E., n. 948, in the April number of the MAGAZINE (p. 233). It seems capable of a slightly different rendering:—

"Fuerunt plures ecclesiæ in nostra tellure una post alterum, fuit antiquissima quæ ante diluvium, fuit antiqua quæ post diluvium, tum Hebræa et dein Israelitica, post hanc fuit Christiana, et nunc inchoat Nova."

It may be noticed first, that *fuit* is given with *antiquissima*, with *antiqua*, and with *Christiana*. Then, *tum Hebræa et dein Israelitica* appears to be in a different construction, and seems properly to be regarded as modifying *quæ*, like *post diluvium*. *Post hanc* then naturally refers back to *antiqua*. In this view *tum* is right, and is not for *tunc*. The correction is gratefully received.

BOOK NOTICES.

THE OUTERMOST RIM AND BEYOND. By CHARLES VAN NORDEN. New York: A. D. F. Randolph & Co. 1883. pp. 213.

THIS little book is a manly confession of what the writer sees to be true and an equally candid statement as to the limits of his view. It is a book of uncommon interest. With an unusual ability to condense and emphasize his meaning, Mr. Van Norden combines a gift of illustration, so that every line advances his argument and the reader's appetite. He first tells of what we know of the "outermost rim" of scientific research, proceeds to point out what we discern of the "beyond," of the Maker in nature, history, and religion, and then examines what the Christ tells us of this Maker. His grasp of scientific fact is so strong, and his understanding of history so correct, that one is led to hope for a final message of new truth. But it does not come. The only positive point is the inadequacy of creed-statements and the need of waiting for further revelation. Thus to a New-Churchman the book is an excellent evidence of the receptivity of the day, of the departure of dogmatism, and of the clear-sighted condemnation of Calvinism; but it reaches no farther. Alas! that just when the reader's mind is ready for new truth, he must meet only with these confessions: "Take the central Christian Mystery, the God-Man. Accept or reject, but do not dissect." "The word [Trinity] covers a mystery." "The philosophical necessity of the Atonement is involved in mystery." "The new-birth involves impenetrable mysteries."

But Mr. Van Norden's insight into the weakness of falsity, is notable: "To declare that Jesus placated a wrath in Deity, is to picture God as a being of malignity." "We can assert with truthfulness, not that during eighteen centuries the Church has been Christianizing the world, so much as that Christ has been Christianizing the Church."

The conclusion, quite within the premises, is simply this, but this is much: "patience, reverence, silence, and spirituality in the study of Nature and of God."

We hope this book will be sought for and read by our ministers, for it will give them a view of the world they must minister to. Gladly do we say with its author, "the future is full of promise."

Breve Cenno Sulla Vita e le Opere di Emanuele Swedenborg, etc. Dal Prof. Loreto Scocia. Firenze. (Or, Short Sketch of the Life and Works of Emanuel Swedenborg.) pp. 184.

The author informs us in the "Address to the Reader," that it is based upon an anonymous French work, "Emanuel Swedenborg, notice Biographique et Bibliographique" (1875). Fifty-four pages of Prof. Scocia's work are devoted to a rapid view of Swedenborg's life, surroundings, and works. In spite of the brevity of this part, the generous quotations leave the subject of the sketch in quite a clear light.

Swedenborg's theological works appear classified as *exegetic*, *doctrinal*, *philosophical*, and *metaphysic*, and such as contain *causes seen and heard* in the spiritual world.

The main part of the work (95 pp.) is intended to remove prejudices, and is necessarily of a missionary nature. It is calm and dignified, setting forth most of its theses in a rational and positive way. Although offering nothing strictly new, the points collated show judgment and care, and are calculated to stimulate the reader's own investigation in the works of Swedenborg.

The "Appendix" (pp. 35) treats of the condition and aspect of the New Church; and it also contains a Bibliography, and alphabetic list of New-Church depositories. A few statements in this part would, probably, have better been left in round numbers, as the number of societies, periodicals, etc., must needs vary.

The Bibliograpy is quite complete. We are prepared to find a few discrepancies in dates. The work is remarkably free from proof-readers' oversights,— only a few are left.

Prof. Scocia's work is substantially the same as appeared in the "Epoca" during nearly two years. It is fairly calculated to satisfy the author's wish, to remove unworthy obstacles, and to prepare the minds of men for the reception of the precious truths concerning the spiritual world and eternal life. We hope the Italian New-Church brethren will freely avail themselves of the help in this modest volume. J. E. W.

Dorner on the Future State. New York: Charles Scribner's Sons. 1883. pp. 125.

An excellently-printed little book this is, and very timely. Dr. Dorner, whose name is coming to be freely used as that of the leader of German evangelical progress, has been so much misrepresented of late, that Newman Smyth now publishes a portion

of Dorner's "System of Christian Doctrine," with an Introduction and Notes. In what he has first to say, Dr. Smyth makes a calm and strong plea for reasonableness and teachableness. His references to New-England theology are equally bold and truthful: —

"A theology may be fully equipped with proof-texts and maintain the letter of Scripture, but to be really Biblical, it must have a heart, also, for the profound mysticism of Paul's faith and John's love. As the received governmental theory failed to satisfy what many felt to be the needs and teachings of their most religious experience, so, also, it seemed to come only into external contact with the profoundest passages and most spiritual texts of the New Testament, and to be often more Biblical in form than in substance. . . . The Christian God — the heart of the Gospel — became well nigh lost in verbal definitions of Divine attributes, and abstract demands of abstract moral qualities, and external conceptions of sin and atonement, wanting in truthfulness to the deep personal sense of need, and to the new, gracious, most personal friendship and union of the redeemed soul through faith with God in Christ."

The portion of Dorner's system which follows, and which lacks both table of contents and index, touches upon the future state with that transparent honesty and modesty which puts him at the opposite pole from men like Joseph Cook, and which shows the spirit of the New Age. It is not to us so instructive in its conclusions, as in its evidences of utter openness and candor.

The Soul and the Body. A Sermon to Medical Students. By Rev. L. P. Mercer. With an Appendix on the Doctrine of Swedenborg. Chicago: Gross & Delbridge. Boston: Otis Clapp & Son. 1883. pp. 31.

A neat pamphlet comes to hand with the above fully descriptive heading. Mr. Mercer was certainly successful in treating his subject in a manner likely to interest scientific men everywhere. They will, doubtless, have some criticisms to make, but we have none, and would quote as fair a sample as we can find of the author's style: —

"Swedenborg tells us that the disclosures of the Bible mean this:

"(1.) That what we call the soul, is the man himself with an organized spiritual body, clothed upon with the physical body, which is its perfect correlative and correspondent, and its adaptation to the plane of nature for primary development and education, but passing, when uncased by death, into sensible cognizance of the spiritual world; that is,

"(2.) Into a world of spiritual substances and forms, phenomenal to spiritual sensation, and related to the outer universe as the soul to the body, its correlative and correspondent.

"If this be true, seer-ship is intelligible; and science may reason by analogy to a solution of the problems of existence. But if it is not true, if the soul has no organization and no form, and the spiritual world no things, then the seers were not seers, and he who saw heaven opened, saw nothing; then your beloved dead are not, and you yourself are elected to be nothing; then the aspiration of science is a cheat and a snare, because the knower is nobody, and there is nothing to know."

AN ECHO OF PASSION. By GEORGE PARSONS LATHROP. Boston: Houghton, Mifflin & Co. 1882. pp. 230.

WE have not been in the way of criticizing works of fiction, but we feel called upon to allude to this book, which is not the only one of its class, and to condemn it. Its literary style is excellent, as becomes a story which appeared first in the *Atlantic*. The story is compact, life-like, and natural, but, unfortunately, there is no principle in it, no religion, no conscience. The writer is one who holds the churches in contempt, and does not try to understand life, which he calls an "incidental and unshaped record." He therefore brings forward a married pair, both of good minds, but neither of them acquainted with the higher law. The man, who once was much affected by a beautiful woman, finds her, now a widow, close by a place of summer recreation where he is spending some weeks. He yields to his old passion, and the widow encourages it; the story of this sinful and dangerous intimacy filling most of the book. At length he proposes abandonment of his wife, but the widow refuses. The affair, however, continues, till he discovers the impossibility of carrying out the plan of sin, and he then returns to his wife, moved by her loyalty and by her suffering a carriage accident. At the very close of the story, it appears that the dangerous episode was not likely to be renewed; and this is all. "They went on living. Fenn and Ethel grew better, though I will not say happier. I maintain that people are often less happy as they grow better."

Mr. Lathrop's conspicuous gifts, if only he could be induced to make them serve a purpose higher than this story indicates, would be of great service in teaching his fellow-men that there are such things as truth and duty, and in showing them what they are.

LIFE: ITS TRUE GENESIS. By R. W. WRIGHT. New York: G. P. Putnam's Sons. 1880. pp. 298.

THE overstatements of scientists in contempt of a reverent regard of the Creator, have met with many criticisms more or

less thorough and more or less successful. This book, by an author unknown to us except in name, is a consideration of the claims of the theories of Darwin and Spencer, which bears traces of the work of a man not actually engaged in scientific research, and perhaps more accustomed to plead at the bar. His treatment is wholly original and deeply interesting. He begins with GEN. i. 11, "whose seed is in itself upon the earth," and contends that the meaning is, rather, "whose germinal principle of life, each in itself after its kind, is upon the earth." For this meaning he depends largely on the Septuagint, but he forces the interpretation a little. However that may be, he then proceeds to argue that the earth is full of germs of all kinds of life, except human, and has produced and always will produce from these germs such growth as circumstances favor. He thus explains the alternations of forest growth. In dealing with the scientists, he has no difficulty in raising the laugh against the guess-work part of their theories, and yet has not done this service to truth so well as some, especially Schmid, who have followed. Indeed it is noticeable that a book like this is old in six months and forgotten in twelve.

Mr. Wright, in many ways, holds what seem to us right views, but he can be yet more learned. When, for instance, he speaks of "that bleak December night, 1880 years ago," when the Magi came, we suppose him to be wrong in the years, by four, and wholly at guess in regard to the month.

JAMES MONROE. By DANIEL C. GILMAN. Boston: Houghton, Mifflin & Co. 1883. pp. 287.

THIS is the sixth of the series of Lives of American Statesmen, and has peculiar merit. It is, singularly enough, the first biography of Monroe which has been written. It is done with the utmost care by a leading American scholar, the President of Johns Hopkins University, Baltimore. It is devoted to preserving the memory of one who spent fifty years in the public service without receiving the least stain upon his honor, and who won his high position not by his talents but by his unwearied activity and faithfulness in public station. Though not a character to excite enthusiasm, his was one that was true, dignified, and noble. In these days of sky-rocket statesmen and bonanza senators, the life of this Virginian is full of instruction. A full biography and index make the volume perfect.

FIGURES OF THE PAST FROM THE LEAVES OF OLD JOURNALS. By JOSIAH QUINCY. Boston: Roberts Brothers. 1883. pp. 400.

To those who have any love of the past in its good aspects, we commend this book of sketches, written in his old age by one who had been fortunate in his station and opportunities. So genial, so delicately personal a book, we seldom see. Mr. Quincy was in college at Harvard, with some of our early leaders and mentions one or two by name, among them Sampson Reed. The college sixty years ago, Lafayette's visit and his enthusiastic reception, Andover School in all its blue Puritanism, the Mormons, Washington life, all these and many other things are brilliantly lighted for a moment by a truthful and kindly glance. We value these cross-lights upon history, and find good food for thought in diaries.

MODERN SPIRITUALISM; OR, THE OPENING WAY. By THOMAS B. HALL. Boston: A. Williams & Co. 1883. pp. 72.

THESE brief papers on the subject of Spiritualism are written in a reverent spirit, though with a want of clearness. The general idea is that the phenomena referred to, are the earliest signs of a New Dispensation, of which the writer seems to have but a vague idea. But he is not of the fortune-telling class of mediums, and evidently writes with a desire to interest Christians and especially "Liberal Christians" in his subject.

To the New-Churchman, who thinks he knows the true value of these phenomena, a man looking to them alone for his religious light, seems to be in darkness, and he cannot help expressing the wish that so conscientious a writer may come to see that the New Dispensation is indeed a fact, but reaches much further than to knowledge of the spiritual world, and has to do with more than spiritualism touches.

WHENCE, WHAT, WHERE? A view of the Origin, Nature and Destiny of Man. By J. R. NICHOLS. Third edition revised. Boston: A. Williams & Co. 1883. pp. 198.

DR. NICHOLS printed his book at first privately, but the demand has been so great that it has now gone into the hands of a publisher, and appears in excellent form. We expressed our high opinion of the work in our March number, and will now only repeat that it is an unbiassed and favorable weighing of the evidence for the spiritual nature of man and for the existence of a spiritual world. It is an encouraging thing that scientific men begin to see

the dogmatism which has infested science as well as theology, for they are thus in a position to find that science and revelation are in accord. We earnestly hope that the third edition may not be the last, and it will not be, unless a new work written from the same point of view with even more perception of spiritual realities should appear.

The Hebrew Student gives account of an interesting movement. A Summer School of Hebrew has already held two terms, and announces another for this year. The place is Morgan Park, near Chicago, and the director is Prof. W. R. Harper. It appears that sixty were present last summer, coming from nine denominations and fourteen states, actuated by a desire to read the Old Testament Scriptures in the original. The object of the School is to lead ministers and others to so accurate a knowledge of the Text that the allegations of destructive critics will neither overthrow nor frighten them. Good, and good only can come from this study, and we hope the East will not be far behind the West in establishing such a School. A book department and other features are incorporated with the undertaking.

Perfect Prayer. How Offered: How Answered. By Rev. Chauncey Giles. Philadelphia: J. B. Lippincott & Co. 1883. pp. 234.

The sermons recently delivered by Mr. Giles on the subject of Prayer, have already become widely known among our people, but they will be glad to have them in book form. A very neat volume presents us with these fourteen discourses, to which a suitable preface has been added. In addition to those treating upon the Lord's Prayer, there are discourses on Efficacious Prayer, the Nature and Use of Prayer, Hypocritical and Vain Prayer, and the Conditions and Nature of Genuine Prayer.

The familiar, unambitious, but incisive style of Mr. Giles's pulpit work, appears here throughout; and the importance of the subject, as well as its admirable treatment in this volume, should insure a wide and long-continued sale.

THE NEW CHURCH.

A Bishop.

One has been added to the number of bishops in the world, and he is, as far as we know, the only one of them all who is a New-Churchman. This is Rev. W. H. Benade, formerly pastor of the Society at Pittsburgh, and for some years President of the Pennsylvania Association. Thus one more is added to our already long list of ministerial designations, but this time it is an old and concise term. The last Convention recognized the terms Ordaining Minister and Presiding Minister as applied to this office of Pastor of an Association, and then introduced the term General Pastor, doubtless with the idea that it had done enough in that direction. Until it recognizes the title of Bishop in its constitutional provisions in regard to the ministry, we presume that Mr. Benade will be known as a General Pastor, except when at home.

As to the adoption of this title by an Association for its President, there can be but one opinion, that it is perfectly free to do so. If the word sounds somewhat new among us, it may be only fair to remind our readers that as long ago as 1835, when the organization which preceded that of the Massachusetts Association met at Abington in that State, a Committee consisting of Thomas Worcester, Samuel Worcester, M. M. Carll, and T. B. Hayward, presented a report from which an extract may be timely:—

> "When the Church becomes sufficiently mature, we suppose that the ministry will be distinguished into three orders. We suppose that when associations of societies are formed it will become manifest that there should be Bishops; that in every Association there should be, as it were, a minister to the whole, to preside at the meetings of the Association, to ordain the ministers, to organize new Societies, and to have a general superintendence over them."

The report very properly concluded with the remark that "we offer these views with diffidence, and we would not have them received by others without mature deliberation." The report was accepted by their representatives on behalf of the six bodies by whom worship was then held in Massachusetts, one of which was in Boston, and the remainder in Plymouth County.

It will be noticed that the Church in that State was regarded as too immature to institute an episcopate, or anything resembling it,

but the development has for some years warranted the election and employment of a Presiding Minister, now known as General Pastor.

With the change of title for its President, Pennsylvania has also made constitutional changes, in which again it has a perfect right, but which remove it considerably from the republican form of organization which has hitherto characterized our Associations in this country. The new bishop is to be aided by a Consistory appointed by himself from the pastors; and to the Council of Clergy, is committed all matters purely ecclesiastical. The other matters, mainly financial, we suppose, are in the hands of the Council of the Laity, the members of which are nominated by the bishop with the advice of the Consistory, but are subject to confirmation by the general body. This seems, to say the least, to take away the privileges of elections, so dear to the American heart.

We do not regard this plan as very likely soon to be adopted by the other Associations, excepting, perhaps, Canada, which also has a large German element, but we are sure that its operation will be watched with interest by all.

It may, perhaps, be well to add for the sake of those who need the information, that this Association, now to be known as the General Church of Pennsylvania, does not include the First Society of Philadelphia which has lately dedicated its new edifice.

The Evangelistic Spirit.

No matter where the desire to improve human life is found, it has lovable qualities. Whether it be Eliot among the Indians of Massachusetts, or the Moravians among the degraded blacks of the West Indies, or the modern missionary laboring without price to subdue the evils of the Africans, or even Moody and the Salvation Army reaching those in Christendom whom no one else reaches, one and all appeal to us for sympathy and respect. They may not be always wise, they may be somewhat enthusiastic; but their calling is high and heavenly. Fairly-won wealth, or great intellectual achievements, are pleasant solaces of old age; but we can think of nothing so full of blessing, as the thought of having been instrumental in sanctifying a soul. The Missionary, Coan, who lately died, had received, as the fruit of his labors, twelve thousand converted heathen into his church.

While this work is the special privilege of the clerical calling, its labors and its benefits are by no means confined to the clergy.

The parent, the Sunday-school teacher, the employer of others, the editor, and all, may do much, if the spirit of the Saviour be in them, to "proclaim liberty to the captives."

On the other hand, what is so saddening as the absence of this spirit in persons nominally religious? If of the laity, they receive with coldness all propositions to aid their fellow-men, and affect to despise missionaries and the missionary spirit, raising questions of a scornful nature not differing in spirit from that of old, "Can any good thing come out of Nazareth?" It is historically true that the worst obstacles to the spread of Christianity have come from those nominally Christians. For instance, the Moravians in the West Indies, encountering, without fear, the dangers of climate and wild beasts, were hindered in their work among the slaves by the owners, who prohibited instruction as to the laws of marriage, lest it should lessen the increase of the blacks, and punished, with barbarous cruelty, their attendance at service, till at last they found that only the converted slaves could be relied upon in times of insurrection. Then they coldly assented.

When seen among the clergy, the absence of the evangelistic spirit manifests itself variously according to the times, but always in an indisposition to labor in purely clerical work. A reputation for learning is, then, more desired than one for devotion to labor. Such clergymen propose nothing to be done, except what may be done in the comfortable study, and their influence over men does not avail much for their reform from evils. The disappointment which comes of finding anywhere a clergyman not in earnest, as an evangelist, has sometimes turned a man from the Christian Church.

In our own body we are distinctly taught that the minister "does the work of the ministry sincerely, justly, and faithfully, when he is affected for the salvation of souls" (D. C., n. 86); and, again, "the good of the priesthood is to care for the salvation of souls, to teach the way to heaven, and to lead those who are taught. In the degree that a priest is in this good, from love and its desire he acquires the truths that he is to teach, and by which he is to lead."—D. Life, n. 39.

Nothing, then, can be further from New-Church ministers, than a feeling which renders one indifferent to the reformation and regeneration of man, and there should, therefore, be no other hesitation in openly aiding all efforts in this direction than may arise from the use of unwise methods. In such cases, while we

are excused from making use of them, we are responsible in the highest degree for developing our own methods, and for the energetic use of them.

"Fervent in spirit, serving the Lord," is an especially good motto for a New-Churchman.

Swedenborg Publishing Association.

Editor New-Jerusalem Magazine: —

In noticing the late report of the American New-Church Tract and Publication Society in your April issue, you say, "It seems to be remarkable in this: that it pays no salaries to its officers, and so sends the donor's money forth at once in useful literature." This remark, however innocently made, could hardly fail to suggest to your readers a comparison to the disadvantage of our Swedenborg Publishing Association, whose report was stitched into a previous number of your MAGAZINE, and which report shows a moderate salary paid to our General Manager.

Will you, therefore, allow me briefly to state to your readers the exact facts of the case, which would not readily occur to one in a hundred, unless distinctly stated; and which, I am sure, did not occur — probably were not known — to you at the time you penned the sentence above quoted?

The facts are briefly these: The General Manager of the business of our Swedenborg Publishing Association, stands in the place of publisher,— doing all the work that publishers do, and considerably more besides. But he has to pay no store-rent, no coal or gas-bill, no bookkeeper, no salesman, no corresponding or packing-clerk, no clerk-hire of any kind, no interest on capital invested; nor does he have any losses to provide for, as he does his business on a strictly cash basis. Now, adding together all these items, and a profit to the publishers, which in the case before us we will presume to be not large, and charging the American New-Church Tract and Publication Society with its fair proportion of the amount, and the sum will be found to exceed considerably (at least *fourteen per cent.*) the *salary* which the Swedenborg Publishing Association pays its General Manager. So that, by our present method,— avoiding every fraction of the above items of publishers' expenses, and their profit besides,—we not only save enough to pay the Manager's salary, but considerably more; thus sending not less than fourteen per cent. *more* of "the donor's money forth at once in useful literature," than is or can be sent forth by the method practised and reported by the American New-Church Tract and Publication Society. I have gone carefully through the figures, and *know* whereof I affirm; for, given (and this is given in their printed report) the quantity of books and tracts manufactured, and the amount *paid publishers* for their manufacture, and the problem becomes a very simple one. Besides, our Association has had several years' experience with both methods, and *knows*, therefore, that our present method, which involves paying a salary to Manager, is by far the most economical, and sends the largest possible portion of "the donor's money forth in useful literature."

Permit me to add, that I appreciate and commend the good work that the Tract Society is doing, as do all the officers in our Board, one of whom, as you will notice, is a contributor of fifty dollars annually to its funds. Its field of labor is

somewhat different from ours, as are also its methods. But in point of economy, or making "the donor's money" do *the greatest possible amount of good*, our Swedenborg Publishing Association will ever be willing that a careful comparison with any other institution of the kind, be instituted. But I agree with you: "Let all work. Let all choose their channels of contribution." And I would add: "But let not the Association that has taken the lead in the great reduction of prices, and is now selling New-Church books at less than *half* the average publisher's prices, be forgotten or neglected." B. F. BARRETT.

Germantown, April 3, 1883.

A Hint to our Contributors.

"I HAVE read your MAGAZINE with pleasure, and I hope with profit, but it seems to me that the teachers of the New Church place the sheep's food too high: the masses cannot all be theologians. The great beauty of Christ's teachings was — the common people heard him gladly. I know that infidelity walks in high places, and, I think, only on Swedenborg's exegesis of the Word can it be successfully met."

We print this friendly word from Texas with pleasure, because it is a kind way of putting a thought which will be useful, if received. We always feel that a number, which does not contain to some extent what will adapt it to a general reader searching for truth, has issued unfortunately. Personal controversy helps absolutely no one, and we seek to print none of it; and anything speculative is apt to weary rather than strengthen the reader. We would say then to our contributors, remember Texas, do not aim at the Magazine Club, nor at an opponent in argument, but at the readers of the MAGAZINE, who, scattered all over the country, ask for bread and get what you give. We would quote some earnest words of Dr. T. L. Cuyler, and leave our friends to make the application, only hoping that no one will make it by ceasing to write, but by increasing his effort to be clear and practical: —

"God's house is not the place to make aching heads; it is the place to heal aching hearts. The most outrageous nonsense that is current in theological seminaries, is that which deludes young men into the folly of aiming at profound and philosophic treatises for the pulpit."

The True View.

FROM the sermon delivered by the Rev. R. L. Tafel, of London, in memory of the Rev. Augustus Clissold, who, while a very earnest worker with us, did not join our organization, we find the broad ground of true Catholicism.

"Among those who are brought up in the Lord's outward New Church on earth, the idea prevails to a great extent, as if there is only one way of getting into the Lord's New Church, namely, by joining as a member one of the Societies of the Lord's outward New Church on earth, and by participating in the public worship of the Lord Jesus Christ, as the only God of heaven and earth. It is, no doubt, an immense advantage for those who acknowledge and worship the Lord at heart, to worship him also outwardly by the words and deeds of their bodies."

Then speaking of those like Mr. Clissold, who think they can be more useful in their first connection, he said: —

"But if while working for the spiritual good of those who remain outwardly connected with the Old Church, they nevertheless acknowledge as their brethren before God, those who are members of the external New Church, then they are New-Churchmen, indeed, and are imbued with the charity which ought to characterize every true New-Churchman."

Thou Reasonest Well.

Some one has written a good letter to *The Christian Union*, which the editor prints under the heading, "The First Chapter of Genesis — a Swedenborgian View." We quote in part: —

"History it is,— grand in its outlines and unerring in its detail, and in scope, purpose, and importance, as far above the history of the creation of land and water, animal and vegetable life, as spiritual life is above natural life. Since God is a spirit, and we, his offspring, are a race of spiritual beings placed in the beginnings of life in tabernacles of flesh, is it strange that the revealed account should be that of a spiritual creation? Would it not be more strange if it were not? We admit, sentimentally, that the building of a soul — regeneration — is a more important work than world-building, but we deny it when we insist that the first chapters of Genesis are to be taken literally, as the account, merely, of the creation of the outermost shell of life. As a prophetic account of that continuous miracle of spiritual creation — regeneration — in the life of the race and in each individual, it is a divine poem, and a diviner fact, but it must be read with the 'top eye' open.

"I can but feel that you have other readers who believe that the first chapters of Genesis are the word of God, and, like the last chapters of the New Testament, hold under a beautiful symbolism the highest spiritual truth for men, when the veil that is upon the heart shall be removed. It is the record of the Word who was in the beginning with God, and who was God, and he has said, 'The words that I speak unto you, they are spirit, and they are life.'"

A Word from the West.

One of our brethren, at least, does not hide his light. We note with interest the following in *The Optic*, published at Larned, Pawnee Co., Kansas: —

THE NEW JERUSALEM.

"I have constantly on hand, for gratuitous distribution (at my house, one mile south of Larned), a large variety of tracts, in which are taught the sublime and rational doctrines of the NEW JERUSALEM (see REV. xxi. 2); also copies of the *New-Jerusalem Messenger*, which can be had by calling for them; or they will be mailed on receipt of postage.

"I have also some of the writings of Emanuel Swedenborg, for sale at New-York prices; and on receipt of price, I will order any New-Church book or periodical wanted.

"When at home, I am always glad to see and converse with inquirers."

ADAMS PEABODY, *Missionary.*

A Word as to Punctuality.

THE pastor of the Cincinnati Society makes a wise suggestion to his people: —

"A large part of the benefit of the Church service is lost by a lack of punctuality. The worship of the Lord should be peaceful, and thus restful. The mind should be given to the thought and duty of the hour. Those who come late are not only not in a state of mental quiet themselves,— they disturb those who are in their places. To have the full benefit of the service, all should be in their seats before the voluntary begins. For the voluntary is *not a call to worship*. It is, or should be, a preparation for it. Let us go further, and say that it ought to be listened to, like all the music of the Church, in a spirit of worship."

Letting the Light Shine.

WE learn that Mr. H. G. Thompson, residing at Milford, Conn., has distributed among the clergy of that State nine hundred copies of "The New-Church Theology," lately issued by the Swedenborg Publishing Association, and has in view the distribution of another similar work soon to be issued from the same source.

AFTER reading the pamplet, "Reply to Questions of Rev. B. F. Barrett by G. Field," we have concluded that these two friends are not on the way to an agreement in regard to the state of the religious world.

THE RELIGIOUS WORLD.

The New Orthodoxy.

We have abstained from reference to the utterances of the "Boston Monday Lectureship," regarding it as having that relation to careful discussion which the oratory of a political campaign has to history. But the attacks made by Mr. Cook upon some of his brethren who differ from him, his attempt to make the Orthodoxy of a section sit as queen over the best thought of the world, and his own weak theorizing on subjects too vital for treatment by guess, have provoked a discussion which bids fair to result in much good, wherever it may leave the Monday lecturer. Prof. E. C. Smyth, of the Andover Theological Seminary (Congregationalist), has engaged in the controversy with an ability which at once secures him the privilege of acting as champion of the new movement; and his words, a few of which we quote, will show his candor and advanced position. It may be well to recapitulate that Mr. Cook, in connection with the condemnation of the views of Prof. Smyth, his brother Newman Smyth, and others, propounded the theory that in death, after breath had ceased, there was a moment of intense mental activity when repentance might take place. Prof. Smyth criticised this theory, and Mr. Cook replied in a very personal manner, seeking to throw upon his opponent the stigma of heterodoxy. To this, coolly, but with superior skill, the Professor replied, and said in concluding: —

"The new movement, has an apologetic purpose. Its motive and inspiration are the desire to meet the religious wants of hundreds and thousands of men who are in perplexity and doubt, who have been more or less alienated by a dogmatism that cannot be justified either from reason or revelation. If the new movement is of God, it too will prevail, and men will live to praise it who met it with denunciation. It is idle to deny that there is a movement. It is not a "new departure," if by this well-known phrase is meant a departure from Christian orthodoxy and its legitimate line of development. It is no heresy. But it is progress; a better understanding of God, a better understanding of man, a fuller appreciation of the God-Man in his relation to human history, to the Divine counsels, to the final consummation. If it is impatient of artificial theories, this is in order that it may take the stronger hold of eternal realities. If it patronizes dogma less, it is because it would serve and honor doctrine more. It is not disloyal to New-England theology; but it has learned to discriminate between religion and science, between theory or speculation and the Word of God, between living principles

and dead issues. It has called some things it has advanced, speculations or theories, and men have cried out: Give us the old theology. If their authors had called them Christian doctrines, and wrested texts to prove them, perhaps they would have been thought by some, entitled to be ranked as systematic theologians! They have called them speculations, and men who have been speculating all their lives have exclaimed: Give us no guesses; give us the old doctrines,—meaning thereby more than they knew,—past and outworn speculations. The history of New-England theology is a history of speculation,—speculation upon God and man, heaven and hell, good and evil, sin and holiness, death and retribution. Speculation has its rights. Really, I suspect the greatest offence of the new theology is, not that it speculates, but that it intends to put and hold speculation in its right place. And it is not those who quietly, humbly, reverently, in the fear of God and love of man, try to bring forth things new as well as old, and seeing needs, try to remedy them, that divide churches, and alienate brethren, and stir up strife; but the uninformed, the men of more zeal than wisdom, the partisans, the self-constituted judges of orthodoxy, from whom, now and ever, good Lord deliver us! The Andover movement will go on."

The Christocentric Theology.

THE *Christian Union* has word that,—

"It is a movement that came up spontaneously, without a special leader, the outcome of patient Christian thought by scores of the purest and highest minds in the Church. It is not a revolt. It is not antagonistic. It is permeative like leaven; it is a growth as from a seed. It has come in so swiftly as to surprise its friends. Last September, a well-known doctor of divinity who had just returned from Europe, remarked to me, 'It will take twenty years for the Congregationalists of New England to get abreast of their brethren in England in catholicity.' Recently he has confessed, to his great delight, that it has been accomplished in six months. The swift succession of councils at Somerville, New Haven, Quincy, Chicago, Manchester, and other places, has swept away certain stock test questions from the New-England theology. 'What is the trend of Christian thought in New England to-day?' was the question put to one of the keenest observers in Boston last week. Instantly came the response, 'In two directions: more religion and less theology, and restatement of old faiths.'"

Knowledge of the Spiritual World.

A WRITER in the *Presbyterian Journal* says, in regard to this subject, that "so far as the Bible goes, we may go, but where that stops, our knowledge of the future world must stop till we pass beyond the veil." He then notes the fact that those who were raised from the dead, like Lazarus, gave, so far as we know, no information of their experience, and says, "woe to him who would add to what God has been pleased to reveal."

We fully agree with the writer in his conclusion against the inquisitiveness of Spiritualism, but we do not feel that the Word is as silent as he supposes. Does it not recount what occurred with

our Lord after he rose from the dead, and does it not show in the teaching of the Apostles what they learned from him? Do we not read everywhere, especially in the Book of Revelation, concerning the "future world?"

Thanking Mr. Spencer.

A WRITER in the *American Church Review* indicates the sentiment which Christians generally are likely to have in the end towards Mr. Spencer, though without any touch of bitterness, which appears sometimes in the article from which we extract the following: —

"We have much to thank Mr. Spencer for. There existed in the heart of our modern society, a seed of profound error,— a sentiment blind and unreasoning, indeed, but aggressive and uncompromising. In the merciful providence of the Almighty, that sentiment found expression for itself in this philosophy of Agnosticism. Henceforth it may be weighed and understood of all men. Possessed of a clear style, of the power of sustained thought and apt illustration, Mr. Spencer has taken that subtle and undeveloped principle of skepticism, he has held it up to the sunlight and let us look it through. We thank him. And he has done still further service. By his own confessed inability, in spite of his rare attainments, to get rid of that last conviction that God, by whatever name we call him, exists,— exists not only in Himself, but for the consciousness of man,—Mr. Spencer has proven once again to the Orthodox believer that his faith is founded on a rock. The rain descended, and the floods came, and the winds blew and beat upon that house; and it fell not."

A Fair View.

REV. BROOKE HERFORD, now pastor of a Unitarian Church in Boston, has published the "Story of Religion in England," a book for young people, from which the following is taken: —

"Any account of the churches of to-day would be incomplete without some mention of a sect which, though never large in numbers, holds a position of great respect in England, and some of the teachings of which have largely entered into the religious thought of the time. Swedenborg himself, indeed, hardly belongs to the religious history of England, but it is in England that his doctrines have chiefly taken root. Many of those who most deeply value the religious writings of Emanuel Swedenborg, doubt whether they are suited to become the rallying ground of a sect; and whether they would not have been best left, as Swedenborg himself left them, to leaven the thought of all churches. Swedenborg himself made no attempt to found a new sect; and it was not till 1788, the centenary of his birth, and when he had been dead sixteen years, that his followers first organized themselves under Robert Hindmarsh, a London printer, who was their first minister, as 'The New Church, signified by the New Jerusalem in the Revelation.' Their views are too subtle and mystical for it to be surprising that they have not become popular; but wherever there are Swedenborgian Societies, they are distinguished for an earnest, thoughtful, religious life."

Education of the Gentiles.

THE progress of educational institutions in ten years under the auspices of the American Board, is noteworthy. The *Missionary Herald* says: —

"The common schools have increased from 462, with an attendance of 15,480, to 806, with nearly 32,000 pupils. The thirty-two seminaries and training schools, reporting 835 pupils, are represented to-day by eighty high-schools, seminaries, and colleges, and 3,831 pupils. A dozen of these have been organized by native communities in the region around Armenia, and Central Turkey colleges, at very little expense to the Board, and are in charge of college graduates. From this great company of young men and women in higher institutions of learning, under the care of Christian teachers, are to come forth the evangelist and teachers of the millions now accessible in the mission field. Foreign missionaries can only begin the work, prepare and guide for a season those who are to take it up and carry it onward. These institutions for higher Christian education are emphatically the great centres of evangelistic effort."

The Revised Old Testament.

WE quote a report of progress which mentions a point of much interest: —

"The second revision of the Old Testament has been completed by the English revisers. The Dean of Peterborough, one of the revisers, says, though the text has been gone over twice, some important matters remain to be decided; for example, whether the sacred name of God should be rendered by 'Jehovah' or 'Lord.' This question, he says, causes not a little anxiety."

Egyptian Explorations.

MR. R. S. POOLE and Mrs. A. B. Edwards have organized an Egyptian Exploration Fund, and good results have been obtained almost at once. At Tell-el-Maschuta two inscriptions have been found, which are said to identify that place with the treasure city Pithom, built by the Israelites, and also with Succoth, the first halting place of the Israelites in their departure from Egypt.

Infidelity: its Extent and Remedies.

"IN the *New Englander*, a writer treats this subject very wisely. He dwells on recent infidelity in literature, in philosophy, and in science, and suggests as the remedies, calmness, fairness, clear revelation of the inconsistences of infidelity, and a bold attack upon it, relying upon the affirmations of the moral nature, the demands of reason, and the truths of human experience.

PUBLISHED BY THE AMERICAN NEW CHURCH TRACT AND PUBLICATION SOCIETY,

And for sale by E. H. SWINNEY, No. 20 Cooper Union, New York.

Pocket Edition of the New Jerusalem and its Heavenly Doctrines. By Emanuel Swedenborg. 116 pages. Flexible cover. Price, 10 cents.

In this little treatise, which can be carried in the pocket, and read at a sitting, Swedenborg has given a clear and concise statement of the fundamental principles and doctrines of the New Church.

It is just what is required for a brief and comprehensive answer to the questions so often asked of New Churchmen, "What does Swedenborg teach?" "In what do your doctrines differ from those of other Churches?"

Pocket Edition of the Doctrine of Life for the New Jerusalem. From the Commandments of the Decalogue. By Emanuel Swedenborg. 102 pages. Flexible cover. Price, 10 cents.

The charge is sometimes made against the doctrines of the New Church that they are fanciful and dreamy, and a device to avoid the rigid exactions of a genuine, practical, religious life. A careful study of the "Doctrine of Life" will correct this error, and show that they are eminently practical, and as comprehensive and exacting in their requirements as the laws of the Lord. They do not "break one of the least of the commandments, or teach men so." They are also plain and easily comprehended.

Pocket Edition of Emanuel Swedenborg. By a "Bible Student." 134 pages. Flexible cover. Price, 10 cents.

This brief but comprehensive account of the Life and Writings of Swedenborg was written by the late Rev. John Hyde, of Manchester, England, author of "Our Eternal Homes," "The Angels," etc., and will be found exceedingly useful in correcting errors in regard to the life, character, and work of Swedenborg, and in giving a true idea of the New Church and its doctrines.

New Church Missionaries will be supplied, free of cost, by **Mr. Swinney**, 20 Cooper Union, New York, with as many copies of the above books as they can use.

Societies or individuals desiring copies of these "Pocket Editions" for local distribution and missionary work will be supplied at a liberal discount from the retail price, when ordered in quantities of not less than 100. Such orders must be addressed to **Julien Shoemaker**, 715 Market Street, Philadelphia, Pa.

For sale by **E. H. Swinney**, 20 Cooper Union, New York, who will mail copies to any address on receipt of price.

SERMONS AND DOCTRINAL LECTURES.

BY REV. CHAUNCEY GILES.

The following Sermons and Doctrinal Lectures by Rev. Chauncey Giles have been issued in tract form by the American New Church Tract and Publication Society. They are neatly printed on fine paper, and are alike in style and appearance, the number of pages varying from 16 to 24.

No. DOCTRINAL LECTURES.

1. Who Was Jesus Christ?
2. How Does the Lord Save Men?
3. The Sufferings and Death of Jesus Christ.
4. The Saving Efficacy of the Lord's Blood.
5. The Punishment of Sin.
6. The Forgiveness of Sin.
7. Purification from Sin Illustrated by the Refining of Gold and Silver.
8. The New and Old Atonement.
9. Union with the Lord: Its Nature, Means, and Blessedness.
10. The Spiritual Wants of the Age.
11. The True Idea of God.
12. The True Idea of Man.
13. The Spiritual World.
14. The World of Spirits, or Intermediate State.
15. The World of Spirits the Place of Man's Final Judgment.
16. The World of Spirits as a Place (or State) of Instruction and Preparation for Heaven.
17. Hell: Its Origin and Nature.
18. The Sufferings of the Wicked.
19. The Sufferings of the Wicked. Are they Eternal?
20. Heaven: What it is. Where and How Formed.
21. The Happiness of Heaven.
22. Heavenly Happiness: Endless and Ever Increasing.

No. SERMONS.

1. The Light of the World.
2. The Elements of a Heavenly Character.
3. Love: The Light and Joy of Life.
4. Onyx Stones; or, The Book of Life.
5. The Widow's Pot of Oil.
6. The Coming of the New Age.
7. Rest for the Weary and Heavy Laden.
8. The Ministry of Fear.
9. What is Evangelical Religion?
10. The Conquest over Evil by Little and Little.
11. Modern Unbelief: Its Cause, Nature, and Remedy.
12. The Resurrection of the Lord.
13. The Laws of Ascent from a Natural to a Heavenly Life.
14. Unity among Brethren: Its Origin, Means, and Effects.
15. The Doctrines of the New Church, the Measure of a Man.
16. The Death of the Body a Ministry of Life to the Soul.
17. The Divine Providence in National Affairs.
18. Efficacious Prayer: The Conditions on which it is Answered.
19. The Nature and Use of Prayer.
20. Love to the Lord. What it is and how manifested.
21. The Church of the Future.
22. The Law of Heavenly Reward.
23. Man's Immeasurable Capacity to Love, to Know, and to Enjoy.
24. The Incarnation: Its Necessity, Nature, and Effects.

No. DISCOURSES ON PRAYER.

1. Hypocritical and Vain Prayer.
2. Conditions and Nature of Genuine Prayer.
3. The Proper Object of Worship.
4. Hallowing the Lord's Name.
5. The Lord's Kingdom: What it is; How to Pray for it.
6. Doing the Lord's Will in the Earth as in Heaven.
7. Daily Bread: What it is; How to Pray for it.
8. The Forgiveness of Sin.
9. Temptation.
10. Deliverance from Evil: What it is, and How Effected.
11. The Lord's Kingdom, Power, and Glory.
12. Summary View of the Lord's Prayer.

SERMONS

BY REV. JAMES REED.

The New Church Tract and Publication Society has also issued the following Sermons by Rev. James Reed. No.

1. The Irrationality of Skepticism.
2. Preserve the Foundations.
3. The Lesson of the Harvest.
5. The Divine Humanity.
6. The Lord Jesus Christ Glorified.
7. The Lord's Care for the Little Ones.
8. The Value of True Doctrine.
9. The Doctrine of the Lord in its Relation to Life.
10. The Doctrine of the Divine Nature and Providence in its Relation to Life.
11. The Doctrine of the Sacred Scriptures in its Relation to Life.
12. The Doctrine of Faith in its Relation to Life.

When ordered singly, the price of these tracts is 2 cents each, without regard to the number of pages; 50 copies, 75 cents; 100 copies, $1.25. If ordered by mail, add 10 cents for every 50 copies. For sale by **E. H. Swinney**, 20 Cooper Union, New York.

Mr. Swinney will supply missionaries without charge with as many as they can use.

A liberal discount is made to Societies, Associations, and Individuals, who wish to obtain any of these tracts in quantities for distribution. When wanted for this purpose, address **Julien Shoemaker**, 715 Market Street, Philadelphia, Pa.

FOR SALE AT THE BOOK SALESROOM.

Massachusetts New-Church Union Building,

169 Tremont Street, Boston.

Perfect Prayer. How Offered: How Answered. By REV. CHAUNCEY GILES. pp. 234. $1.00.

The Soul and the Body: a Sermon to Medical Students. By REV. L. P. MERCER. pp. 31. 25 cents.

The Brain.—SWEDENBORG. Vol. I. The Cerebrum and its Parts. pp. 794. $7.50

The World Beyond.—By Rev. JOHN DOUGHTY. pp. 182. 30 cents.

Letters on the Theology of the New Church.—By Rev. J. H. SMITHSON. pp. 230. 30 cents.

The New Life.—By W. H. HOLCOMBE, M. D. pp. 106. 25 cents.

Plain Talks on Avoided Subjects.—By HENRY M. GUERNSEY, M. D. pp. 120. $1.00.

Sermons on the Garden of Eden.—By Rev. JOHN DOUGHTY. Paper. pp. 90. 25 cents.

Footlight Frolics.—By Mrs. CHARLES F. FERNALD. pp. 236. Paper. 30 cents.

A Drama of Creation.—By Rev. FRANK SEWALL. pp. 30. Paper. 40 cents.

Worship and Love of God.—By SWEDENBORG. pp. 240. $1.00.

Compendium of the Theological Writings of Swedenborg.—By SAMUEL M. WARREN. Revised edition, with portrait of Swedenborg, and with biographical introduction by HON. JOHN BIGELOW. Price reduced to $3.00.

Five Sermons on Marriage.—Rev. C. H. MANN. Paper, 15 cents; 4 copies, 50 cents; 10 copies, $1.00.

The Valley of Diamonds.—REV. CHAUNCEY GILES. A new volume of stories for children. Price $1.00.

Swedenborg Library.—Edited by B. F. BARRETT. 12mo, cloth, 50 cents per vol. Set of 12 vols., $5.00.

Dictionary of Correspondences.—$1.50.

Observations on the Growth of the Mind.—By SAMPSON REED. $1.00.

The Fourth Gospel the Heart of Christ.—By Rev. E. H. SEARS. Price reduced to $1.50.

Foregleams and Foreshadows of Immortality.—By Rev. E. H. SEARS. $1.75.

Our Children in the Other Life.—GILES. Cloth. 50 cents.

Our Children in Heaven.—HOLCOMBE. $1.25.

Man as a Spiritual Being.—GILES. Cloth, 75 cents; Paper, 60 cents.

A Circle of New-Church Doctrine.—75 cents.

A Manual of New-Church Doctrines.—50 cents.

New-Church Almanac for 1883.—5 cents.

Deus Homo: God-Man.—By THEOPHILUS PARSONS. $2.50.

Outlines of the Religion and Philosophy of Swedenborg.—By THEOPHILUS PARSONS. $1.25.

The Infinite and the Finite.—By THEOPHILUS PARSONS. $1.00.

The Mystery of Life, and Other Papers.—By THEOPHILUS PARSONS. $1.25.

Any of the above-named books sent by mail, post-paid, on receipt of price.

All the Tracts published by the American New-Church Tract and Publication Society; single copy, 2 cents; 50 copies, 75 cents; 100 copies, $1.25. Lists furnished on application.

ANNOUNCEMENT

We have received a New Edition of the works of Mrs. Mary G. Ware, viz:—

Elements of Character, **Death and Life,**

Thoughts in My Garden.

These books are handsomely bound, and the price is reduced to ONE DOLLAR each.

MASSACHUSETTS NEW-CHURCH UNION,

169 TREMONT STREET, BOSTON, MASS.